

Mind



Matter.

Physical Life—The Primary Department in the School of Human Progress.

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For Mind and Matter.

I WOULD NOT BE AN ANGEL.

BY T. P. NORTON.

I would not be an angel,
Nor with the angels dwell;
I'd rather stay with mamma
Till you can go as well;
And yet if I am going,
I'll tell them what to do—
To leave me at the crossing
To wait awhile for you.

I would not be an angel,
And wear those angel wings;
I know you love your Birdie,
And I don't need such things.
I want to take my dolly,
And little Kitty, too;
I think that I shall ask them—
Dear mamma, wouldn't you?

So, mamma, kiss your Birdie,
For I must go to-night;
I'll not go far, dear mamma,
Just only out of sight—
And I will come in the morning,
To put you on the cheek—
Then if you only listen,
You'll hear your Birdie speak.

So now good-night, dear mamma,
I see them coming here,
And 'member what I told you—
Never to cry, nor fear;
For I'll like the angels,
And angels like me too,
Then you get ready, mamma,
I'll bring them here for you.

THE CRUSADE AGAINST SPIRITUALISM.

The Katie King Imbroglio.

BY J. M. ROBERTS.

[Continued.]

CHAPTER III.

Incidents relating to the Trinkets presented to Katie King by Robert Dale Owen and others at the Seances of Mr. and Mrs. Holmes.

As before stated, a few days after the genuine photograph of Katie King was obtained, Mr. and Mrs. Holmes went to Michigan. It was their intention, after a short stay in that State, to return to Philadelphia and resume their seances. They took nothing with them except such things as they would need during their temporary absence. The rest of their personal effects were left in their rooms at No. 50 North Ninth street, in charge of their landlady, Mrs. White. Among the other things left in their rooms was a small box containing the various trinkets which had, from time to time, been presented to Katie King. These trinkets, Mr. and Mrs. Holmes say, were found after the seances were over, sometimes in one place and sometimes in another, about their rooms wherever the vanishing spirit could leave them. As they were found they were placed in the box in question and kept for Katie's use when she returned at the seances.

Mr. and Mrs. Holmes told me, that when Mr. Owen first thoughtlessly presented some of those trinkets to "Katie," supposing the materialized baubles could be of use to a disembodied spirit, that they were greatly annoyed and perplexed at his inconsiderate action. They supposed that Mr. Owen, by reason of his experience as an investigator of spiritual phenomena could not be ignorant of so plain a fact that material baubles could be of no possible use to a purely spiritual being. They said they did not want Mr. Owen to be deceived in relation to that matter and concluded to inform him of his error. Mr. Owen was then sojourning at the residence of Dr. Child, who was running their seances, and feeling a delicacy about appearing to teach him what he should have known himself, Mr. and Mrs. Holmes spoke to Dr. Child about it, intending that he should inform Mr. Owen. They said that to their surprise, Dr. Child advised them to say nothing about the matter, as any attempt to explain it to Mr. Owen would render the latter unduly suspicious of them and the manifestations. In this, as in the photograph matter, the mediums were influenced to act upon the advice and counsel of Dr. Child. They further said that they supposed that Mr. Owen would not continue his irrational and foolish idea. They soon realized the mistake they had made, for others, misled by Mr. Owen's course, continued to make presents to the spirit visitant. The matter could not be mended by a tardy statement of the facts and thus another most potent cause for distrust and suspicion was given. It is a fact, however, that no one has disputed nor can dispute, that Mr. and Mrs. Holmes never appropriated to their own use any of the articles which were presented to the spirit "Katie." They always regarded them as the property of the Spirit to whom they were given and took care of them accordingly. That this statement of Mr. and Mrs. Holmes was true will be shown by all the collateral facts.

These mediums have expressed to me their surprise that their spirit guides should have permitted them to become the victims of the folly of Mr. Owen, and those who followed his example by making presents to an evanescent spirit; and that "Katie King" should have accepted those presents as if esteemed of value by her. I here beg leave to make a short digression in order to explain this mysterious disregard of the welfare and interests of her mediums by the spirit.

It is difficult to understand how any spirit so beautiful and affectionate as "Katie King" always appeared to be, when presenting herself in materialized form, could willingly wrong the passive

instruments of her control. That she did not do so willingly I have reason to know. I have witnessed thousands of incidents, which force me to conclude that all spiritual manifestations are subject to one uniform natural law. That law is, that in order that spirits may manifest themselves to mortals on the earth plane, they must, as far as in their power, take upon themselves, for the time they are manifesting, the conditions, inclinations and tendencies of their previous mundane existence. As purely spirit beings they possess no attributes which are perceptible to the physical faculties of man. In order, therefore, that they may manifest themselves to us, they must resume more or less of their former earthly attributes. This being the law which governs spirit return, it is not difficult to account for the many irrational, inconsistent and injurious actions of returning spirits.

In the case under consideration, the female form which appeared at the seances of Mr. and Mrs. Holmes, was the materialized spirit of a person who once lived on earth, under the name of "Katie King," or "Annie Morgan." When she took upon herself the physical conditions under which she appeared, she necessarily resumed temporarily the weaknesses and defects which characterized her undeveloped earthly existence. What then more natural than that she should manifest the same desire for admiration and personal adornment which marks the general female character in physical life. In obedience to a power and law that controlled her actions, she came to manifest herself to mortal sight. Her coming in that manner was an event calculated to excite the deepest interest in the mind of Mr. Owen, whose special work it had been to direct public attention to the unpopular, but most important subject of Modern Spiritualism. Like many other strong and able men, Mr. Owen was highly susceptible to the too oft, bewildering charms of female loveliness. He became infatuated with his celestial visitant, and sought to show his admiration of her by presenting her with material tokens of his sentiments. Katie, with a natural womanly weakness, was flattered by the admiration of so distinguished and influential a man, and accepted his gifts in the same spirit with which they were given. She thus unwittingly became the cause of Mr. Owen's undoing, and opened the way for the enemies of Spiritualism to assail it.

Why should we condemn this innocent and uninformed spirit, for yielding to influences that she did not understand. Many, very many times since Mr. Owen and Dr. Child publicly sought to discredit her mission, has this same spirit Katie King come through her mediums, and in my presence manifested herself to many hundreds of persons, precisely as she did when she used to appear at the seances described by Mr. Owen, Dr. Child and Gen. Lippitt. Often while so appearing has she expressed to myself and others, her deep regret at the consequences of her spirit indiscretion. It was a common thing with her to indulge in rude and apparently uncourteous retorts to questioners, for which she would always apologize and ask that this might be overlooked, as in taking on her former physical conditions, in order to be able to appear in tangible form and converse with her auditors, she was compelled to do just as she did. This explanation of her unangelic utterances is perfectly borne out by my attentive observation of similar circumstances in relation to the return of thousands of other spirits.

If then the mere utterance of old habitual expressions, such as she was accustomed to use when she was in the form, enabled Katie King to fulfil her remarkable mission to the earth, when otherwise this would have been impossible; how much more effective to that end was the reception and temporary appropriation of the tokens of affectionate regard which were presented to her by Mr. Owen and others? With that natural short-sightedness which attends mortal fallibility, "Katie King" as a materialized spirit, thought and acted for the moment only, and lost sight of the ultimate consequences of her acts, to others. This she has many times reiterated to me, and expressed her deep sorrow at the terrible consequences of her thoughtlessness. The sad misfortune was that the mortal donors of those gifts were as thoughtless as the spirit recipient of them.

I can well conceive the sneer with which ignorant and prejudiced persons will read this explanation of those occurrences. For this I care not. I know it to be philosophically and actually true.

I now propose to show, by proof that the public accusers of Mr. and Mrs. Holmes cannot and dare not gainsay, that those trinkets were given to and received by the materialized spirit of "Katie King," and that they were not given to and received by Eliza White, as falsely alleged by her and her fellow conspirators.

It must be borne in mind that nearly, if not, all the trinkets in question were presented to "Katie King" during the period referred to by Dr. Child in his letter to the New York Graphic. In that letter Dr. Child says:

"The spirit ('Katie King') presented herself in materialized form on the 12th of May, and at almost every seance up to July 25th, (1874), often accompanied by several other spirits. * * forty of which seances had been attended by Robert Dale Owen, who has prepared an article, giving a minute detail of what he saw and heard, which will appear in the Atlantic Monthly for January," (1875).

The trinkets were then given to "Katie King" during that period. In order, therefore, to show that the recipient of those trinkets was what she

purported to be, a materialized spirit, and nothing else, it will only be necessary to prove that it was a physical impossibility for Mrs. White, or any other person in mortal form, to have personated a spirit at the times and under the circumstances that they were presented and received. Some of the trinkets so presented have been mentioned in the public statements of Mr. Owen and Dr. Child, already given. Those and others not mentioned were subsequently found in the possession of Eliza White, who was hired to say that she had received them from Mr. Owen and others while personating "Katie King" at the Holmes's seances.

Mr. and Mrs. Holmes say that before they returned to Philadelphia from Michigan, Mrs. White, their landlady, had moved out of the house, No. 50 North Ninth street, and had taken with her much of the property which they had left in her care when they went West. Among the other things she took with her and appropriated, that did not belong to her, were the trinkets which had been given to "Katie King" and left in an unlocked closet of their room. This is Mr. and Mrs. Holmes' statement of the matter. On the other hand, Mrs. White, through Dr. Henry T. Child, the author of the so-called "Autobiography" of that untruthful, corrupt and dishonest woman, alleged that she obtained the trinkets while falsely and fraudulently personating "Katie King" at the seances of Mr. and Mrs. Holmes. Which of these statements is true?

In attempting to bolster up the falsehood which he put in the mouth of Mrs. White, Dr. Child, in his "Autobiography" of her performances, published in the Inquirer of Philadelphia, makes her say:

"The first thing after we commenced to occupy the house on Ninth street was the erection of a cabinet in which the spirits were supposed to materialize. There were but two rooms on the second floor. The front room was used by Mr. and Mrs. Holmes as a parlor and place to hold their seances. The other as a bed room. In the back corner of the front room was erected the cabinet covering the door way that communicated with the back room. The door was taken off and the space covered with boards."

In another place Dr. Child makes Eliza White say: "In the back corner of the front room was erected the cabinet covering the door way that communicated with the back room. The door was taken off and the space covered with boards," etc. Under the heading, "How it was done," Dr. Child puts the following into the mouth of Mrs. White:

"Be it remembered that door A" (the door leading from the entry to the seance room) "and the door B" (the door leading from the entry to the bed room) "as soon as the seance commenced were locked and the keys mostly put into the pockets of one of the mediums. When the cabinet was erected door C" (the door between the two rooms) "was removed and the aperture covered with boards, fastened with screws and ten-penny nails in a very substantial manner, excepting the middle board. The bed room had in it a bed in one corner which served as place to deposit bonnets and shawls of the ladies who visited the seances as spectators. The third floor had also two rooms and was approached by stairs arranged similarly to those leading to the second floor. One of these rooms was Katie's private domicile; here was where she made her toilet and all necessary arrangements preparatory to her entrance into the cabinet."

"After the doors (A and B) were locked, the gas turned down, and the dark seance going on, it was an easy matter for her to come down stairs, enter the bed room through door B, unscrew a button that covered two adjoining boards, remove the lower one and enter the cabinet. Of course she always carried a screw-driver for the purpose. When through with the performance she made her escape by the same way she entered, being careful to replace the board taken down, drive the screws home and have everything apparently in a very substantial condition."

Such was the story of Dr. Henry T. Child, put into the mouth of Eliza White, and falsely and fraudulently published by Wm. W. Harding of the Inquirer of Philadelphia, as the "Autobiography" of that miserably corrupt and untruthful woman. Now neither Dr. Child, Eliza White, nor anybody else, has ever pretended that she, Mrs. W., at any time personated "Katie King" at the seances of Mr. and Mrs. Holmes, except when the cabinet described by Dr. Child was being used.

As I have already stated, Mr. and Mrs. Holmes, without hesitation, admitted that the cabinet was constructed and used by Mrs. White as described by Dr. Child, but this was not until after they had closed their public seances, and then it was done by Dr. Child's own hands to enable him to surreptitiously procure a counterfeit spirit picture of "Katie King." The familiarity of Dr. Child with all the details of Mrs. White's doings, and the construction of the only concealed entrance, affords strong corroborative evidence of the truth of Mr. and Mrs. Holmes' statement. Having constructed it himself, he naturally knew just how it was arranged. That no such trap or concealed entrance was used in that cabinet while the public seances were going on, is evident from Dr. Child's statement that the loose board was held in place by a button. Such a contrivance would not have escaped the most careless observation, and could not have been there when the seances were going on. That it was there afterwards, Dr. Child, in the name of Mrs. White, asserts. But we are not

required to take the statements of Mr. and Mrs. Holmes, in relation to this matter, as will be made positively plain hereafter.

Now it will be remembered that three differently constructed cabinets were used by Mr. and Mrs. Holmes while at the Ninth street house. The first one was that described by Gen. Lippitt in the Galaxy; the second one described myself in a previous chapter, and the third the one described by Dr. Child in his Waverly lecture, of July 28th, 1874. There was certainly no such contrivance or secret entrance to the cabinet then, for Dr. Child publicly stated that himself and a dozen others saw the boards he speaks of, in his bogus "Autobiography," taken down and carefully examined and found them entirely satisfactory. I will here cite a certificate that will show that up to as late as the 5th of July, there was no such bungling contrivance or entrance to the cabinet as that falsely pretended by Dr. Child, Eliza White and their associated conspirators, and that, prior to that time at least, she had never personated Katie King at Mr. and Mrs. Holmes' seances. Here is the certificate as published and circulated by Dr. Child:

"To whom it may concern:—Immediately at the close of an entirely successful and satisfactory sitting for spirit phenomena, held July 5th, 1874, at the rooms of Mr. and Mrs. Holmes, at which ten persons were present, they asked and obtained permission to take off the battens and examine the partition separating the cabinet from the adjacent room and the result is set forth as follows:

"Suspicion having been excited as to the possibility that the black walnut partition between the cabinet and Mrs. Holmes' bed room was so put together that it could be taken to pieces and replaced to admit persons during the sittings, we, the undersigned, having seen the battens that bind said partition unscrewed and otherwise critically examined on both sides, hereby certify that the said examination has convinced us beyond all possible doubt that such suspicion is without foundation; that the said partition was faithfully constructed by the mechanics who put it up, and that the admission of any person through it was utterly impossible.

"Signed by Henry Seybert, Ferd. J. Dreer, Robert Dale Owen, W. E. Leslie, Sarah M. Buckwalter, Katie B. Robinson, Henry T. Child M. D., Ellen M. Child, Annie M. Bulwer, J. L. Paxson."

"That certificate of itself is sufficient proof of the truthfulness of Mr. and Mrs. Holmes' statement that there was no fraudulent personation of "Katie King" by Mrs. White or anybody else at their public seances, and to show that the pretence that Mrs. White ever received the trinkets given to "Katie King" by Mr. Owen and others while personating that spirit was wickedly and maliciously false. All those presents were given when there was no possibility of any one entering or leaving the cabinet while the seances were going on. But we will not rest our proof of the utter falsity of the pretences of the lying statements of herself and Dr. Child on that certificate.

Many objections having been made by visitors to the use of the door between the two rooms to form the side of the cabinet, it was decided to remove it and to board up the space in such a manner as to remove all grounds of suspicion on that account. This was after the 10th of June, I know personally, for I saw the door in place at that time. Neither Mrs. White nor Dr. Child, who wrote the lying story for her, pretended that she ever entered that cabinet while that door was there. Most if not all the presents had been given to "Katie King" before that time. The following affidavit will show positively that Mrs. White was not "Katie King."

CITY OF PHILADELPHIA, }
STATE OF PENNSYLVANIA. }

Hosea Allen, of Landis Township, Cumberland County, and state of New Jersey, a Justice of the Peace, being duly sworn according to law, deposes and says, that he has read an article published in The Philadelphia Inquirer entitled "Katie King" her full history as related by herself, which article is supported by the affidavit of "Katie King," in which she states she was born on the 1st of January, 1851, in the state of Massachusetts, and that she in collusion with Mr. Nelson Holmes, and Mrs. Jennie Holmes, his wife, did at No. 50 North Ninth Street, Philadelphia, during the last summer, fraudulently personate a spirit known as "Katie King," from the 12th of May, and other alleged spirit forms which appeared after June 20, 1874, at the seances given by Mr. and Mrs. Holmes, at that place. And the deponent further says that he lived at Lee, Berkshire County, Massachusetts, from 1838 until 1863; that from 1842 until 1857, he was superintendent of the Methodist Episcopal Sunday School of that town; that about 1846, Eliza B. Potter (since married to a man by the name of Wilson B. White) became a pupil in that Sunday School, and that she was at that time apparently six years old; that she attended the school at irregular intervals for six or seven years, and continued to live in the town several years after she left the school; that during that time she was a very wayward girl and caused her father a great deal of trouble; that she was so untruthful, that those to whom she spoke, never knew when to believe her, and that her moral reputation in other respects was as bad as it could be. Deponent further says that in June last, he visited Mr. and Mrs. Holmes, at No. 50 North Ninth Street, Philadelphia; that on entering the sitting room at that occasion, he saw and recognized Eliza White, (formerly Eliza Potter) who at once recognized him and called him by name; that he remained at the house two days,

during which time he saw and conversed with her frequently, and cannot be mistaken as to her identity. That on the same afternoon, Dr. Child, assisted by a mechanic, and this deponent, put up the black walnut cabinet, which was afterwards used at the subsequent seances; that they only completed the work a short time before the circle was to meet that evening; that he remembers distinctly, that Dr. Child called his attention to the fact, that the battens were being fastened with forty screws; that as the cabinet was then constructed in his presence, it was impossible for any one to have entered it, or left it by way of the adjoining room, or in any other manner, without being seen by all present; that just before the circle commenced, he, the deponent, left the room in the third story, and in passing the door of the front room, which is directly over the circle room, he saw Mrs. White sitting in that room; that frequently while the circle continued, he heard Mrs. White distinctly humming tunes, the front windows of both rooms being open, and he also heard her walking about the room; that five or six faces appeared at the apertures of the cabinet; also several hands and arms were thrust out of the same apertures during the seance, among which 'Katie King' appeared several times; that the latter spoke in an audible whisper from the cabinet several times; that while she was talking, the singing of Mrs. White in the room above, became so annoying, as to cause remark by those in the circle, and interfered with hearing the voice from the cabinet, and that he cannot be mistaken about the voice humming or singing, being that of Mrs. White. Deponent further says that it was impossible for Mrs. White, on that occasion, to have personated 'Katie King'; and he further says that he asked Mrs. White, during his stay at the house, whether she attended the seances at that place, to which she replied, she had only attended them once, and that she thought them wonderful.

In testimony whereof I hereunto set my hand this 22d day of January, in the year of our Lord one thousand eight hundred and seventy-five.

Sworn and subscribed this 22d day of January, A. D. 1875

SEAL

That affidavit of Esquire Allen, settles the question as to who constructed the only cabinet in which it has been pretended that Eliza White ever personated a materialized spirit. It was not Mr. Holmes that had anything to do with the construction of that cabinet. He did not even assist in erecting it. Dr. Child had it built, and helped to put it up with his own hands. It is therefore very certain that up to July 5th, the time when Mr. Owen and nine other persons certified to the honest construction of the cabinet, that Eliza White could by no possibility have personated 'Katie King'. We will show that up to July 14, within a few days of the time when the public seances closed, that Mrs. White was not the personator of 'Katie King' and that beyond all question that wickedly misrepresented spirit, visitant was a materialized spirit and could have been nothing else.

On the circular with the certificate above given was the following extract from a letter of Robert Dale Owen:

"But for additional proof to the incredulous, Mr. Dreer" (one of the signers of the certificate) "proposed and had a sitting on July 14th, 1874, to which he invited four of his intimate friends," (Robert Dale Owen himself one of them) "previous to which, he examined the house, inspected the bed room most critically, saw the windows of that room barred on the inside, saw its door locked and placed an adhesive plaster over the key hole, then sat down in the entry, so that no one could go up and down stairs without passing him. The door opening on the passage where he sat, was left open during the whole sitting. Under these strict test conditions, the materializations were triumphantly successful. Katie came out in full form five or six times, and finally vanished and reappeared under the very eyes of Mr. Dreer and his friends."

That Mr. Owen therein states the facts truthfully there cannot be a doubt. That being the case, it is absurd folly for any one who knew Mr. Owen and Mr. Dreer to allege that Eliza White and 'Katie King' were the same person. I defy any one to show wherein the positive testimony I have adduced, to prove they were not the same person, is not absolutely and conclusively true. Although there is any amount of additional collateral proof, all concurring in the same direction, we will not devote time and space to the wholly unnecessary production of it. I will therefore, from this time, take it for granted that the whole story put in the mouth of Eliza White by Dr. Child and William O. Leslie is a wicked and wholly unfounded tissue of lies; and that Eliza White did not receive the presents given to 'Katie King', while personating that spirit, as she and her lying companions alleged; but that she did obtain them in the manner stated by Mr. and Mrs. Holmes. That she was instigated to take those trinkets from the room of the Holmeses and to keep them for the purpose for which they were used by herself and W. O. Leslie, by the latter, can not be doubted. A more infamous proceeding it would be difficult to imagine. When it is known that Leslie was employed in that infamous affair by so-called Christians, we may have some idea of the fear and hatred with which those bigoted religionists regarded the phenomenon of spirit materialization. Thus in the matter of the trinkets as in that of the photographs, the voluntary statements of Mr. and Mrs. Holmes are demonstrated to be unanswerably truthful. While, on the other hand, the statements of their accusers, Dr. Child, W. O. Leslie and Eliza White are absolutely and wickedly untrue.

Having now given all the preliminary facts necessary to a complete understanding of what followed, we will now proceed to lay bare one of the most infamous plots that was ever formed to crush truth, and ruin those through whom that truth was made manifest.

[TO BE CONTINUED.]

Mind and Matter Free List Fund.

This fund was started by the request of many of our subscribers, that many deserving poor people who were not able to pay for MIND AND MATTER, might have the paper sent to them free of cost. The following contributions have been made since our last report:

Amount previously acknowledged, \$ 7 24
Joseph Kinsey, Cincinnati, Ohio, 50 00
A Friend, 1 00
Mrs. E. A. Burrell, Port Jervis, N. Y. 50

[Continued From Eighth Page.]

horizon, and the symbol of Justice confounded now with the Sun with which it was at first contrasted; Jam-non, now first the Rising-Sun going forth at morn, to arouse or wake-up the people of the earth; or being transmuted into a man by the name of Jonah, he is sent forth to arouse the great city (now supposed to be Nineveh) out of its sins. Passing over to the west, and to the end of day, fleeing to Tarshish, Jam-non, Jonah, or the God of Day, sinks at last into the ocean waves, is buried in the ravenous maw of the great deep, or is swallowed by the Great Fish, which is a precisely equivalent expression. The metaphors have now become so utterly confounded, that the whole account amounts to little more than that somebody or something for some purpose plunges over the brink of the western horizon, into the great ocean which embraces the world. The allusion is of course fundamentally to the simple fact of the setting of the Sun.

COSMICAL RECITAL.
Now the world is surrounded by the Great Universal Ocean ("the Great Fish"); and the sun, plunges over the Western brink, and is swallowed by the great ocean stream, for a time.

But the order of Nature is that, like a fish itself, the sun swims round again to the East, and emerges safe from the waters into its true place.

CANONICAL RECORD.
Ch. i, v. 17. Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

Ch. ii, v. 10. And the Lord spake unto the fish; and it vomited out Jonah upon the dry land.

COMMENT.

The moment that the excavations and cuneiform inscriptions revealed the fact that the Assyrians habitually denominated the great Universal Ocean "the Fish" or "the Great Fish," Jonah was insured a rational interpretation. It was sometimes also thought that the Sun took ship, as a man, and was carried round from the West to the East. The term of time mentioned, three days, will be subsequently considered.

The mythical personal history of the man Jonah, and which has been barely alluded to in what precedes, and the religious homily, and the pietistic prayer, with which the account is still to be overlaid and still further complicated, will be pre-empted, and resumed later; while, at this point, the course and outcome of the poem alone will be pursued.

COSMICAL RECITAL.
And in the course of Nature the Sun was brought round to the East again, by the Ocean and lifted to its place on the mountain top.

CANONICAL RECORD.
Ch. ii, v. 10. And the Lord spake unto the fish, and it vomited out Jonah on the dry land.

[TO BE CONTINUED.]

Grove Meeting at Lakewood.

LAKEWOOD, N. J., Sept. 14th, 1880.

Mr. Roberts:—Dear Sir:—Our second Grove meeting closed on Sunday evening; our first, five weeks ago, was a success. The speakers then were Col. D. M. Fox and Mrs. Nettie Pease Fox. That meeting prepared the way for a yet more successful one this time. The very severe rain storm which had continued for three days ceased on Friday; Saturday was clear and beautiful. Col. Fox spoke for us on Saturday, and gave us a good solid lecture on bottom facts. Sunday morning opened one of the loveliest days ever seen, and we had a large attendance—very large in the afternoon; people came from towns several miles distant. The people who had expected, as announced in hand-bills, that Mrs. Fox, who had as a speaker captivated them when here before, were disappointed to learn that she had been detained in the South; but her place was supplied by Mrs. V. Slocom of New York city, who gave two eloquent and logical discourses greatly to the satisfaction of the audience. Mrs. Slocom should be kept on the spiritual rostrum. She was followed morning and afternoon in an extempore speech of about thirty minutes by Col. Fox. We are glad to learn that he has, in accordance with the wishes of his wife and many friends, consented to enter the lecture field more prominently than heretofore. Being one of the veterans in the cause of Spiritualism as a writer, and connected with the press, his pleasant and familiar manner in conducting a meeting, will make him an efficient worker in our cause and a power for doing good.

We have reason to be gratified with the progress we are making here. If we only had a hall that we could occupy through the winter, I think we should soon have a strong and paying society here. MIND AND MATTER is growing more and more in favor here. The people believe its editor honest and strong in the faith and competent to deal with the enemies of Spiritualism on both sides the line. We believe the mass of Spiritualists all over the world will soon have good reason to see that MIND AND MATTER came into being just at a time when its appearance was absolutely demanded. I received my premium pictures yesterday; they are gems of beauty, for which receive my warmest thanks.

Yours for the truth,
BENJ. F. SINCLAIR.

Special Notice from "Bliss' Chief's" Band.

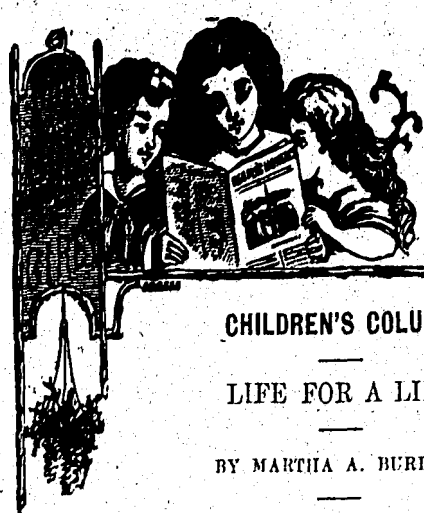
ME, Red Cloud, speak for Blackfoot, the great Medicine Chief from happy hunting-grounds. He says he loves white chiefs and squaws. He travels like the wind. He goes to circles. Him big chief, Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away. No wampum for three moon.

This spirit message was first published in MIND AND MATTER, January 10th, M. S. 32, with the announcement that "Magnetized Paper" would be sent to all who were sick in body or mind, that desired to be healed, also, to those that desired to be developed as spiritual mediums, for three months for three 3-cent stamps. The three months have now closed with the following result:

3,405 persons have sent for the paper by mail. 1,000 persons have received it at the office; and the hundreds of testimonials that have been received of its wonderful work in healing the sick and developing mediums, prove that Red Cloud and Blackfoot have faithfully kept their promises. That all may have an opportunity to test the merits of the paper, the price for the future will be as follows:—1 sheet, (postage paid), 10 cents, 12 sheets, \$1.00. Send a silver ten cent piece if you can. Address, James A. Bliss, 713 Sansom Street, Philadelphia, Pa.

A Proposition.

I am prepared and will send to any one address, direct from my office, one sheet of "Blackfoot's" Magnetized Paper, postage paid, every week for one month for 40 cents; two months for 70 cents; three months for \$1.00. Address with amount enclosed, James A. Bliss, 713 Sansom St., Philada.



CHILDREN'S COLUMN.

LIFE FOR A LIFE.

BY MARTHA A. BURDICK.

Not a story of battles, or song of the war;
Not a legend of times that are centuries old;
But a simple recital, but yesterday new,
Of a brave little lad with a heart of pure gold.

You have seen him, perhaps, on his short, clumsy crutch,
As he stumped down the platform to peddle his wares,
Calling, "Peanuts! just baked!" but the look that he wore
Told that "nobody loves me and nobody cares!"

Such a pinched, pallid face, so forlorn and so sad—
For kind words were a rarity, love was unknown—
But you knew at a glance that the soul of a man
Lay asleep in the breast of the boy—not half grown.

Gleaming thro' the dark lashes that brush'd the thin cheek,
Shone the light of an eye that was steady and true,
And beneath the scant jacket there throbbed a brave heart,
That with courage heroic could dare and could do.

"Splendid peanuts!" but no one was heeding the call,
As the passengers waited the on-coming train.
Who should care for the peanuts, or e'en the lame lad
As he went hobbling down the long platform again?

"I am sorry you're lame," piped a wee, baby voice,
And a chubby, white hand pressed the palm of the lad.
'Twas a musical voice, and a magical touch,
And sweet sympathy gladdened the heart that was sad.

They were friends in a moment: right gaily they laughed
When the wind tossed her long, sunny curls in his face.
The sweet eyes he gazed into were blue as the sky;
She was one tiny bundle of beauty and grace.

"Train a half-hour late," was the word that went round
And the minutes seem'd hours to the travel-worn throng;
Weary ones fell asleep, and their little ones strayed
Where the bees and birds sang their sweet summer song.

There were violets, buttercups, daisies and ferns
Growing close to the tracks that ran down by the track,
Like butterflies flitting the blossoms among
The glad children strolled on, never once looking back.

Like the rush of the whirlwind there sweeps round the curve
The swift Lightning Express, like a beast from its lair.
Just ahead, like a sun-dazzled bird, on the track
Stands the wee, blue-eyed baby with long, sunny hair!

What was that which sprang up from the daisy-bright bank,
With a swift, awkward leap like a wounded gazelle,
And, as quick as a thought, with a push, or a blow,
Saved the baby, indeed—stumbled forward—and fell?

'Twas a terrible thing—but the life that went out
In that agonized hour lasted not in its flight,
For it paused on Eternity's threshold to say:
'It is dark—but the baby—I saved her—good night!"

Kindly hands smoothed the pillow that held the fair head
On whose brown locks fell the death-shadows deep;
When at last it was over, a baby voice said:
"Poor little lame boy! fast asleep! fast asleep!"

The Dead Kitten.

BY AUNT SUE.

"Oh, what can have happened!" exclaimed Mrs. May, as sounds of crying and sobbing reached her ears, and the patter of little feet came nearer the sitting-room door.

"Something dreadful must have happened," she added, throwing aside her sewing and rising hastily to meet and comfort—as no one but mamma can—her little ones in their trouble.

Mrs. May opened the door and beheld her four children standing in the hall, with very sorrowful expressions on their young faces.

Eddie, the youngest, ran quickly to his mother, and his eyes shone brightly through his tears, with excitement in his effort to be the first to tell the cause of their sorrow.

"Kitty is dead!" said he, and with these words came a general outburst of grief again.

Louie came next, carrying in her arms her dearly-loved kitten.

"See, mamma, she's dead!" sobbed Louie. I found her in a barrel of water. My poor, dear kitty!"

"I am very sorry, dear," said Mrs. May. "Come into the sitting-room and we will see what can be done."

Eddie, Louie and Elsie passed right in, being too much absorbed in grief to think of anything else; but when their brother Willie entered, he looked a little ashamed to be caught crying for a kitten, but he had loved the little pet just as much as his little brother and sisters had, and felt just as bad now that it was dead.

"Oh, mamma," said Louie, "she was such a good kitten!" and Louie's tears fell faster than ever.

"Yes, dear," said Mrs. May, putting her arm around her little girl and kissing her; "mamma loved the kitten too, and she feels very sorry for you."

"Please don't cry any more, Louie," said Elsie, brushing away her own tears and trying to comfort her little sister, "my little kitten is left, and you can have half of her."

"Your Prim is a real good kitty, but not nearly so nice as my poor little Mew."

"Perhaps the old mother cat will bring us some more kittens," said Eddie, interrupting his sister. "Why, she knew me so well, mamma. Every morning she would speak to me; and she would always tell me when she wanted milk. Now I will have nothing to do. Oh, my poor, dear little Mew! I shall never find another kitty half so nice!"

"Come, darlings," said Mrs. May, hoping to divert the children's thoughts from their grief by giving them something to do; "little Mew is gone, and now all we can do for her is to bury her in a pretty place."

"Oh, yes, Louie," said Will stepping forward and taking his sister's hand, "you come with me and we will find the prettiest place there is, and I will dig the grave. While we are gone Elsie and mamma will take care of the kitten."

Louie laid the dead kitten on her mother's lap and went out with her brother in search of a spot to be the final resting-place of her lost pet.

After Will and Louie left the room, Mrs. May asked Eddie to bring her a small willow basket that stood on a table near by, and sent Elsie to her room for some white flannel and one of Louie's best hem-stitched handkerchiefs.

When Elsie returned, Mrs. May cut the flannel into two and giving one part to Elsie, showed her how to cut the edges in pretty little scrolls. Then she folded the other piece and laid it smoothly in the bottom of the basket.

"Eddie, please find mamma the brush which Louie keeps for the kitten," said Mrs. May; and away the little fellow ran to the hall closet under

the stairs, where the children kept their playthings, and soon returned with the brush.

"May I brush little Mew's hair all smooth?" said he.

"Yes, dear," replied Mrs. May, "we will make her look just as smooth as can be."

"Isn't she pretty, mamma?" said Elsie. I always thought she was prettier than Prim, and that is the reason I left her for Louie, and chose Prim for myself; because, you know, Louie is younger and ought to have the prettiest kitten."

"That was a kind thought, dear," said Mrs. May, "and now you have your reward. Prim is left to be a comfort to you and Louie, and you must be very kind to her."

"Now her hair is all smooth, mamma," said Eddie, "I brushed it all nice as ever I could!"

"Very well done, my good little boy," said Mrs. May; and she gave him the kiss that was usually the price she paid for being good. "But what has become of Will and Louie? They have been gone a long time! Oh, here they come!" she added as the two children entered the room.

"Oh, mamma," said Louie, "we have found such a pretty place; isn't it, Will?"

"Yes, said Will; we went all over the yard so as to be sure and find the prettiest place, and have found it at last."

While the children were talking, Mrs. May quietly placed the kitten in the basket and covered it, first with the handkerchief, and then spread the little flannel blanket that Elsie had made over that.

"Now I think we are ready," she said rising. "Will, you must lead the way."

"Please, mamma, let me carry little Mew," said Louie; so her mother gave her the basket.

"Prim must go, of course," said Elsie, and she disappeared soon to return with Prim in her arms, and followed by the mother cat, and Gyp, a frisky little dog—Will's especial favorite.

The whole family being now together, they started and soon reached the spot where Will had dug the grave under a large tree at the foot of the garden, near a stream.

Louie placed the basket on the ground, turned down the blanket and then stepped back to let the others take a farewell look at little Mew.

Will stooped to bury the kitten, but paused as the mother-cat looked into his face, seeming to say:

"Why do you do it?"

Gyp, too, made a strong protest against burying the kitten, but Will knew it must be done; so he filled the little grave with earth, and then replaced the sod which he had carefully removed; after which they returned to the house.

Will spent the rest of the day and evening in preparing a monument by cutting, in a piece of marble he had found, these words:

"Little Mew—she mews no more."—*Young Folks' Rural.*

To the Editor of Mind and Matter:

Your last package of MIND AND MATTER is received, for which accept thanks. I knew W. H. Lelling twenty years ago in San Francisco, but did not know that he had entered spirit life until I saw his communication in your issue of August 14th; nor did I know that he had a daughter living here. You will receive an acknowledgment of the truthfulness of the communication very soon, as well as a glance over his life history. How natural and very real these spirit records through the mediumship of Mr. James! May he be long secured as a faithful chronicler from the world where our loved ones are.

The war against our physical mediums is still being waged by the cohorts of bigotry and their allies on the other side, but nothing can stay the onward march of the army of progress. A few valiant ones will still stand undaunted, come whatever may. San Francisco has her share of mediums, to whom the higher phase of physical manifestations come, and I can attest that they are all genuine. I witnessed a very fine exhibition of spirit materialization a few evenings since, at 911 Ellis street, through the mediumship of Mrs. Souther. Flowers were thrown to the persons in the circle, wet with the fog that was pouring in from beyond the Golden Gate, enveloping the city and suburbs. Beautiful roses, pinks and geraniums were produced profusely in our midst. One after another spirit forms appeared in front of the curtain with words of greeting to their relatives and friends.

One spirit appeared waving a long piece of black crape tied around her bare arm, indicating that some one in our midst was soon to say the bitter word farewell to some loved one. Letters were written by the spirit hands and thrown out, or handed to their friends from the cabinet. While all this was transpiring, the medium, a very delicate and sensitive woman of middle age, sat deeply entranced in the cabinet. A strong muscular arm came out and struck a heavy blow upon the table. Children appeared and called their fathers and mothers to imprint upon their brows the kiss of affection and recognition. All this we witnessed, together with the voices singing, and greeting those whom they recognized among the waiting ones. And yet there are not wanting those who tell us that we are the subjects of a fatal hallucination, and these occurrences are all the result of fraud and deception; and worse than all else are the stabs in the house of our friends. Old Spiritualists that I have sat beside in the spirit circle for two decades, raise their voices in rude condemnation and vituperation against these chosen mediums who bring to us this beautiful evidence that our friends still live. But these things will surely recoil upon themselves.

Mrs. Criddle and Mrs. Sawyer are both giving very satisfactory tests of spirit materialization almost every evening at their parlors or at the houses of citizens. Dr. D. McLennon, No. 111 Geary street, materializes in the light, himself sitting in front of the curtain, in full view of the audience. If these facts which are occurring in this city, by the "western sea," are of any value to the spiritual public, and you deem them worthy of a corner in your most valuable paper, please insert them, and believe me your co-worker in the sublime work of human progress and emancipation. Mrs. E. P. THORNDYKE,
110 Fourth St., San Francisco.

Alfred James

Is prepared to answer calls to lecture under spirit control, on subjects chosen by the audience or answer questions, or spirits will choose their own subjects at the option of the society, at any point within one hundred miles of Philadelphia. For full particulars and terms address,

A. JAMES,
111 S. Second St., Philada., Pa.

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

J. MARTIN BOHM, (Menonite Preacher).

When I was here I was a preacher of the Word, but that Word was of very little good to me. You gain nothing by it when you come to spirit-life. It starts you wrong, and ends by placing you in a bad position; for you are looking for something that never existed, and when you wake up, you do so to the realities of the spirit-life which are all expressed in the one word—progression. Instead of enabling you to progress, this Jesus religion drags you down. I belonged to the United Brethren. I was one of the first preachers of that religion in America, near Lancaster, Pennsylvania, in 1760. My descendants are living in Lancaster and Dauphin Counties. It is my purpose in returning here, to set myself right in the first place, and in the second place to raise a warning voice that shall call all people, that know of me, to leave their foolish worship, and let the spirits come and control; for these travelers from the other side know that country, and can tell you how it looks and what it is. This is the kind of evidence that is worth something. If the United Brethren do not take hold of real spirit intercourse, then they will have the same trouble I have had. It will take them very nearly a thousand years to gain the true light in relation to what they could gain here in one month by paying strict attention to the conditions necessary for the spirits to come. I want to make the United Brethren all Spiritualists. The kind of Spiritualism they have, is only the husks. I want them to get that kind of Spiritualism that is the true bread of everlasting life. That is as much as I want to say. It is rather difficult for me to speak in this way. My name was Martin Boehm. Myself and William Otterbein in 1759 began to preach to the United Brethren or Menonites. I was one of the first preachers of that system. A small honor, you may justly say."

[We find the following references to Boehm and Otterbein, under the head of "United Brethren in Christ" in the *American Cyclopaedia*.—Ed.]

"United Brethren in Christ, a Protestant Church, frequently confounded with the Moravians, with whom, however, they have no ecclesiastical connection. They arose among the Germans in Pennsylvania about 1760. In 1752 Philip William Otterbein, a missionary of the German Reformed Church, sent out to America by the Synod of Holland, began to preach in Lancaster, Pa., but soon becoming convinced that he was not himself converted, rested not until he experienced what he regarded as the new birth. This new experience led him to institute meetings during the week for prayer and religious conference, and he also held in various places outside of his pastoral charge what were called 'great meetings.' To one of these, held at Isaac Long's, in Lancaster county, all persons who had experienced a change of heart, without respect to their ecclesiastical relations, were especially invited. A large assembly, in which Lutherans, Reformed, Menonites, Dunkers, Amish and Moravians were represented, convened; and among the number was found Martin Boehm, a Menonite preacher, who had also some time before obtained what he deemed the new life. At the conclusion of a remarkably effective sermon by Boehm, Otterbein arose, embraced him, and exclaimed, 'We are brethren!' This was the origin of the name of the new church. Otterbein and Boehm labored together for more than fifty years, and as the calls for preaching became numerous, laymen, selected from the converts, were licensed to preach."

[Space will not allow us to give the history of the religious denomination that was founded in that unexpected and singular manner, but we would advise those who take an interest in such matters to acquaint themselves with the religious work of the United Brethren. In our estimation they have less Christian formalism and more humanitarianism among them than any other religious sect now in existence. Of the history of the United Brethren neither the medium nor myself knew ought until after that communication was received. We hope that voice of the spirit of Boehm will reach the ears of his followers, and that it may lead to what he seems so ardently to desire their conversion to Spiritualism as it comes from communicating spirits.—Ed.]

ALCHER (A Mystic of the Twelfth Century).

SIR—I belonged to that class of men who do nothing in the mortal flesh but dream. I was a dreamy mystic, who, by reasoning reasoned myself out of existence. I was ever ready to mystify and confuse every theory whatever. Whether the world would have been better off if I had never had an existence, I know not. But I certainly set men to thinking—made them examine into religious philosophy and ended by making them materialists. Well! what have I found as a spirit to set me right? I find that while here my life was passed with no definite object. As a spirit I know I live. I had reasoned myself out of existence at death, but I have found that I have only commenced to live, and that within the last fifty years of the eight hundred years I have been in spirit life. You may ask what I have been doing the rest of that long period as a spirit? I have been enwrapped in those mental conditions that I carried with me from the earth-life; and in reality for seven hundred and fifty years I did not know I was dead or changed. Everything I had taught during my mortal life hung right over me and wrapped me in an encasement as absolute as the wrappings of mummies in the Egyptian catacombs. Sir, I want all mortals to know that as spirits they can have, if they desire it, all of that sleep which materialists say never knows an awakening. You can sleep just as long as you desire to sleep, but it is the awakening from that sleep that you have reason to dread, for then you comprehend the lapse of time that you have wasted and your sleep becomes your hell. I know not whether this communication is clear or misty, for I have hardly gotten over my old earth life way of confounding and mystifying everything. I was a philosopher of the twelfth century. I lived a portion of my life at Rheims, but was engaged in travelling and teaching mysticism."

[The only reference we can find to Alcher is in the *Nouvelle Biographie Generale*, and is as follows.—Ed.]

"Alcher, a monk of Citeaux (department of Cote d'Or, France) lived in the twelfth century. There are extant some of his religious writings published in the works of Saint Augustine of Hugo St. Victor, and in Tissier, *Bibliotheca Christianorum*."

[That this monk was a Mystic seems to be borne

out by the following reference to the work of Hugo St. Victor, in McClintock and Strong's *Ecclesiastical Cyclopaedia*, under the head "Mystics."

"One of the most favorable examples of this medieval monastic tendency is to be found in St. Bernard, of Clairvaux, who, in his deep appreciation of things unseen, stands forth in strong contrast with the materialism of Abelard and Gilbert de la Porée, for he went so far as to identify his own thoughts with the mind of God. Full of monastic prepossessions, Bernard scorned the flesh, and sought to rise by abstraction into the immediate vision of heavenly things. He denounced reason and the dialectics of the schools. Two canons of St. Victor, selected apparently for their kindred tone of mystic thought—Hugo de St. Victor being of Saxon, Richard of Irish extraction—did not, however, like St. Bernard, oppose scholasticism, but rather threw a fervor into the theology of the schools, the cold reasoning of which was seen by them to chill down religious warmth. The conception of Hugo on every other subject was moulded by his theology, and that theology is throughout sacramental."

By the light of his communication given through a medium who knew nothing whatever upon the subject, we may infer that Alcher was of the same class of materialistic mystics of which Abelard and Gilbert de la Porée were most prominent. That the communication comes from the spirit of Alcher seems undeniable. What an important lesson it teaches to the Materialistic Sophists of our time. Materialists, you who have reasoned yourselves into the delusion that you have not an immortal soul, heed the instructive voice of the Mystic Alcher whose earthly vagaries cost him the enjoyment of seven hundred and fifty precious years of his existence. It is for you to decide whether you will sleep, or awake, act, and enjoy your spirit existence beyond the grave. We, who less than seven years ago had settled down with the convictions of soulless Materialism, but who, through the influence of ministering spirits have been fortunate enough to escape the folly of our "philosophy," join Alcher in the appeal he has made to you.—Ed.]

WILLIAM FLOYD, (A Signer of the Declaration of Independence.)

GOOD MORNING—I want to speak about this country. I hope the party at present in control of the government will be able to hold out, for its work is not done yet. I feel much interested in this country politically, as I was one of the signers of the Declaration of Independence. I desire that independence to be kept up, and that this country continue as it has been in the past, a refuge for the poor of all nations, so that they can have a chance to develop out of their miserable mortal conditions before they come to the spirit life. There are thousands over here who really know nothing; and it is that element in spirit life that is cursing the people of this country, and in fact the people of all other countries, by hanging between you and pure spiritual conditions. You must lift this incubus off of you before you will ever have true freedom either politically or religiously. I most earnestly hope that all mortals will wake up to the real condition of these darkened and ignorant spirits, and do all they can to free them from their wretchedness. If you will do this, you cannot imagine what a relief it will bring to you. It is these poverty stricken spirits that, by obsessing mortals, keep up all those haunts of vice and iniquity. I am anxious to control some mortal to write a declaration of independence that will free these miserable spirits, and who will work to accomplish it. This little independence which we won for you will be as nothing to that mighty independence that will relieve these darkened spirits and set them free to bless, not curse, their fellow-beings. That will finish my communication. My name was William Floyd. I died in the west end of Oneida County, N. Y.

[That communication was given with unusual emphasis and force, showing that the spirit was a power in anything he undertook. We take the following sketch from the *American Cyclopaedia*.—Ed.]

"William Floyd, an American general, and one of the signers of the Declaration of Independence, was born in Suffolk County, N. Y., Dec. 17, 1734, and died in Western Oneida County, Aug. 4, 1821. He was the son of an opulent land owner, whose ancestors had emigrated from Wales and settled on Long Island. On the outbreak of the differences between Great Britain and her American colonies, Floyd ardently espoused the cause of the latter, and was appointed to the command of Suffolk county, and a delegate to the first Continental Congress in Philadelphia. During his absence the British assembled a naval force in Gardiner's Bay with the intention of invading Long Island and levying contributions; but Gen. Floyd returned, assembled the Suffolk militia and displayed so much energy and daring that the enemy abandoned their enterprise. He was re-elected a delegate to the general colonial congress, and continued a member by successive elections for eight years. In 1777 he was chosen a Senator of the State of New York, retaining his seat in Congress. He was a member of the first Congress under the Constitution, and declined a re-election. He was one of the presidential electors in 1801, giving his vote to Mr. Jefferson. In the same year he was chosen a member of the convention to revise the Constitution of New York, and was afterward twice presidential elector."

[Americans, heed and ponder the words of this patriotic and experienced spirit. Their importance cannot be overestimated. The inculcations that come through the lips of Alfred James are every way worthy of the wise and beneficent spirits who so grandly use him; and this channel of spirit return would be destroyed if the Bundyite crew could accomplish it. That they have not been able to do so should show them the futility of their hostility to truth. On what spiritual rostrum, from what Christian pulpit or from what lecture room has more important truths been given to the world? We know of none?—Ed.]

MIND AND MATTER.—Comes to us brim full of good reading. It is a liberal Spiritualistic paper, and takes the sensible position that Christian theology is not the light of Spiritualism, but that it is based on a broader and firmer foundation. It is a weekly paper published at the MIND AND MATTER publishing house, No. 713 Sanson street, Philadelphia, Pa. Subscription, \$2.00 per year. It is an ably conducted paper, and those believing in that branch of Liberalism will find an able exponent in MIND AND MATTER.—*The Liberal*.

Shakerism and Spiritualism.

TYRINGHAM, Mass., July 25, 1880.

To the Editor of Mind and Matter:

It would have been more satisfactory had the letter from a Shaker friend been properly signed. Why do people persist in withholding their names? Is it a fear of criticism? Let all who come to the front (in MIND AND MATTER) do so boldly, in their true colors, by speaking the truth, whoever it hurts, (for the love of truth), and signing their full names, that we may know who is for and who against, and with whom to clasp hands in appreciation of their testimonies.

I have wasted much time as well as material in writing articles which I was for ed, through impression, only to commit to the flames when finished, as they contained certain truths which I was well aware would wound the feelings of some Christian friend. But the time has come when each one must be judged according to their works and not their faith—according to what they are, and not what they seem, merely. The time for a division between the true and the false, and for each one to take their own proper stand in life. Let us not try to hide long behind the cloak of any assumed religion, for it will not avail in the least.

There has never been a more sincere advocate of the cause of Shaker Christianity, reared in their ranks, than myself—conscientiously unfolding not only the hidden actions, but the secret springs of my innermost life—the loves, motives and desires of the whole spiritual being; in a word, true from my youth up to the ripe age of nearly fifty years, to the teachings of those before me placed in the order of priesthood or leadership. At eight years of age I received my first instruction in the line of honesty, and have followed the course, from that day to this, of laying the whole heart bare for the inspection of those whom I supposed were the true mediators between heaven and my own soul.

I am not sorry; the discipline has been beneficial in many ways, however much it has pained. But the time has arrived when not a living human being stands between me and my Saviour (the full and free exercise of my intuitional faculties); therefore I feel no further necessity for unburdening my soul to any private party. But for truth's sake, I see great need of bearing testimony from my own experiences in favor of freedom in all that is pure, good and ennobling, and against every thing of an immoral, debasing and unregenerate character.

I have suffered from the fetters of superstition, and hate them; have enacted in my youthful ignorance and bigotry many wrongs, and now, in the light of a better, clearer knowledge of the truths of nature (which are heaven's truths), it is my supreme duty to undo, as far as in me lies, the past, by improving, to the highest and best of my advantages, the present. If we have received new light and truth into our own hearts, and can see wherein our lives have been wrong, it is our duty to let this light shine, that those following after in our footsteps may avoid similar mistakes, and be made better and happier for our teachings, both in word and action.

Let all of my own class among the Shakers come forward and put their present faith into practice, regardless of their former traditional loves and ideas of righteousness, and see what the result will be. Stand upon one side or the other, and not continue to hang between the heavens and earth any longer. It is an unhappy, miserable life to lead, and results in the end only in defeat instead of triumph.

I have heard many (some even of the older class) say, were they to live their lives over, they would follow the course of nature, instead of leading the Shaker life, which is so unnatural, and cramping to the individual organisms of existence. Such should come forth and live their lives to-day, as they would have done had they seen their duty earlier. Martyrs are called for in the present as in the past ages. Who is able to follow in their tracks? I am, and will, although I pass through fire and flood—although every earthly friend turn his cold shoulder, and those I have held dearest heap upon me epithets of ridicule and scorn. "He whom the truth makes free is free indeed."

Come my friends, let us walk in the knowledge of truth and be free. Let us love one another in devious paths, if so called, to traverse the earth's gloomy desert—by and by the end comes. We shall meet, and though you have gone that and myself this road, if each has been true to the faith and conscience within their own individual beings, (which is the voice and mandate of heaven), then each will receive the welcome of "well done."

I have heard many of the aged pilgrims, in Shaker land say, "Were I to live my life again, and again, the same choice would be mine." Such are sincere, and I love and respect them. They are lovers of truth, purity, and innocence, are such as can "receive the saying" and do lead worthy self-sacrificing lives, although yet allied in many ways to the old, worn out system of superstition.

The Shakers claim to be Spiritualists, and many of them are in the progressive ranks—outspoken and wholly undisguised in the work. Others are somewhat in the shade—believe in the manifestations of spirit, yet seem almost ashamed to acknowledge themselves as being even in sympathy with the ordinary classes of this order outside—and as for that, some in their very midst who claim mediumship, are frequently ridiculed and sometimes repressed in their inspirations.

But time will prove all things whether they be true or false; and we poor mortals can but wait with patience for the crisis.

There are those who hide the real inner life, who are more advanced in thought than they are willing to admit in word or action, fearing their example might have a tendency to weaken "the cause," or prove a discouragement to the under classes.

I do believe many of the foremost lights among them are loath to let into their midst reforms which they actually have faith in fearing an utter dissolution of the society.

From eight years old to fifteen, I lived in constant association with mediumistic persons. Our whole being, as it were, was wrapped up in the elements of Spiritualism. Scarcely a day passed without we had some sort of a communication from the "gone before," till it seemed I was as conversant (through other media) with the disembodied, as with earthly friends. "Through obedience to faith, walking up to my highest convictions, I was often promised by my heavenly visitants, a prosperous future—a revelation and realization of many spiritual blessings."

I have "loved too well and unwisely." Years ago the angels called me out into the broad field of individual action, but earthly friendships held me so firmly, and traditionary teachings clung so

closely, I could not divest myself until put through the furnace seven times heated as it were.

I shall tell more than time and space will at present admit, about these spiritual experiences of mine.

I am often asked, why I am a Spiritualist? And told that I should not give so much a tention to the cause—that some truth, but more humbug is mixed up with the manifestations, and the less I have to do with it the better, &c. In our times of worship even, a few years back, the leaders at Mt. Lebanon, denounced Spiritualism, and cautioned us to let it alone; said that corruption and degeneracy would be the result of taking in with it, and for a long time it was considered almost a bane in our midst; especially if coming from outside circles, "as we could not get any good from those in the natural order."

Mother Ann's teaching was to keep pace with the increasing work of God. In the years ago, one of the inspired singers had this little piece given.

"Improve in your gifts, says your ever blest mother, That your souls may increase and your branch may not wither; Gird on your whole armor, press forward with zeal; My blessing I'll shower, and your souls it shall heal."

Elder Evans has said (although a Spiritualist and nearly tending to insanity, as some of the Shaker leaders are inclined to think, from so much thought on the subject,) that if Mother Ann herself should appear in our midst introducing any doctrines which conflicted with those of her adoption when in earth life, they would not be accepted. This was in reply to a certain medium out West—St. Louis, I think, by the name of Clark, who wrote to the Shakers of a vision he had. He said "three nights in succession he saw a brilliant light and out from it emerge a spirit who claimed to be Mother Ann Lee, with a message to her people, which was to be delivered through him when he should arrive amongst them—at Mt. Lebanon. He told her he was about to be married, and asked 'what to do with the bride elect?' She said take her along also, she may be needed to help arrange the circles—said when such were properly formed, and sustained, with an equilibrium of the sexes, the materializations would occur in our midst. In a word, mother and the angel workers were desirous of introducing a further and better work amongst those claiming to be her followers; and, with their aid, the present order of things should be immediately revolutionized. The answer you have above, as nearly as I can rehearse it. The whole correspondence stands on record somewhere, I am almost certain, in the *R. P. Journal* and *Pittsfield Eagle*. Well, if this was all humbug, it will yet be proved some way; if truth, then that will be verified. He, the medium, did not attempt to come, although invited, as the spirit would be resisted by old, wornout fanatical doctrines of one hundred years ago. Mother Ann laments, and has long done so, her children's persistency in resisting the spirit of the "new age." A few more words and I have finished, for this time.

I had a communication—yes, two of them—from a very dear departed friend, through Dr. Mansfield, whom the Shaker clergy endorse as 'correct' (having been several times tested by the foremost of them). Every question I asked was touched upon and to my full satisfaction.

In answer to one he said: "You are mediumistic—would be a powerful medium if your physical health was improved, which it might and should be through the healing powers. There are many media in your society, and those who are able to benefit you if they only had more confidence in this line. It is for you to select your own physician; it will be made known to you who. The angel guides are working together for your development; follow your intuitions and all will be right. The dream you mention was a vision, and will shortly be realized to your satisfaction." Which has already proved true in part. He told me, too, that were our circles properly arranged and regularly attended, harmonious conditions prevailing, the materializations would take place with us, and our former leaders would appear, again directing our proper course of action, and we should be a more prosperous people. He said the Shakers were a light and power in the world and ahead of all other professing Christians; but Spiritualism was to be the leading religion of the future, to swallow up all the other isms, even Shakerism.

I want you to give place to my articles, correcting as you see fit. When my mission is closed I shall keep silent, but previously may meet with you in person. I am being led and know not whither. Yours for the truth,

JULIA H. JOHNSON.

Letter From W. L. Jack, M. D.

NORTHAMPTON, Mass., 9th mo. 17th, 1880.

DEAR FRIEND ROBERTS:—I find your most excellent paper, MIND AND MATTER, as usual filled with its weekly cargo of good things and precious truths.

Our friends, Mr. and Mrs. Bliss, of Philadelphia, called upon me at my cottage, while at Lake Pleasant, during the camp meeting, and a circle was held, with a very few friends and quite select, some skeptics—and let me tell you it was with such favorable results, that it satisfactorily convinced all of the genuineness of the manifestations, no chance whatever of deception, for all was supervised under the personal directions of parties present themselves.

Some of the friends recognized the forms, and I must here state, that in the bright sunlight, at 4 P. M., one form so plainly manifested, that for two or three minutes it was seen by all, while Mrs. Bliss sat entranced in the cabinet, being seen by those in the circle and myself.

We had no one in the circle but those who were in harmony and harmonized with us—nor did we intend to have any but good people. We were so very sorry you, Friend Roberts, did not stay longer while at camp, for we were ready to give you a grand reception, also a musical welcoming to our ground and my Cottage Home. It was all planned by us, that is, your friends and the mediums, and having our talent engaged for the purpose; and if you should come next year you will meet with a heartier welcome and reception than any mortal who ever stepped on Lake Pleasant Grounds.

I heard everywhere at the Lake the highest praises, by the pure and clean, in commendation of your course toward the mediums and the line which you pursue in all your warfare against the dragons of Jesuitism amongst so-called Spiritualists. Long live the truth, and longer live J. M. Roberts, the leader and protector of the oppressed.

Truly ever thine, W. L. JACK, M. D.

PHILADELPHIA, SATURDAY, OCTOBER 2, M. S. 33.

PUBLICATION OFFICE,
Second Story, No. 713 Sansom Street,
PHILADELPHIA.

J. M. ROBERTS **PUBLISHER AND EDITOR**

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ANOTHER ATTACK UPON A DISTINGUISHED MEDIUM.

Those who have read the *Medium and Daybreak*, of London, for the pass six or eight months, will have noticed the accounts of the remarkable spiritual phenomena which have been taking place in England, through the mediumship of Mrs. Esperance. Prominent among those who have publicly described those phenomena, was an anonymous writer, who wrote over the *nom de plume* of "Resurgam." The columns of the *Medium and Daybreak*, were largely given up to the marvelous recitals of "Resurgam," which, by thus sanctioning the accounts of the anonymous contributor, led the public to regard him as a truthful and trustworthy person, and an honest believer in the mediumistic integrity of Mrs. Esperance. The editor of the *Medium and Daybreak*, did not deign to tell his readers what he knew about his special contributor, and left them to infer that he was writing in good faith to promulgate truth. Not until now was the public informed that Mr. Burns, the head of the "Spiritual Institution" knew nothing whatever as to the true character of his correspondent. We feel it our duty to condemn, in emphatic terms, the permission to anonymous writers, of testifying publicly as to the facts of Spiritualism. The man or woman who desires to conceal his or her identity with Spiritualism, is not entitled to be regarded as its friend, and they should be required to take a back seat, until such time as they can make up their minds to stand or fall as what they claim to know is the truth. By the failure of the *Medium and Daybreak* to observe that simple rule of prudence, "Resurgam" was allowed to gain a status as a Spiritualist, that enabled him to do an injury to Spiritualism, which otherwise would have been impossible.

We venture to assert, when the identity of "Resurgam" is established, he will be found to be a bigoted Christian enemy of truth, who has been employed by Christians to seek to discredit Spiritualism. It is the common dodge of such villains to play the role of being Spiritualists, for months before they reveal the masked scandalism in which they are engaged. Wm. O. Leslie, Alf. S. Hutchinson, Anthony Higgins, Phillip Disinger, Mrs. Bennett, John C. Bundy, and others we might mention, are of precisely the same class of characters to which "Resurgam" belongs. This villain, after playing the false and lying part of being a sincere and honest Spiritualist, and a friend of Mrs. Esperance, by his own shameless confession, entered into a conspiracy to discredit her, and strike a deadly blow at the truth which was being manifested through her mediumship.

Space will only allow us to state the facts substantially as we gather them from the statement of "Resurgam," published in *The Medium and Day-break* of Sept. 10th ult. After the fullest possible demonstration of her remarkable gifts as a medium, in England, for years, Mrs. Esperance, gave on August 24th last, her closing seance prior to her contemplated departure from that country. There were present twenty-four persons. Among them "Resurgam," "Resurgam's" son, a ruffian by the name of Warnes and Mr. W. Armstrong. "Resurgam" admits he attended the seance fully prepared to witness all that occurred on the part of the brutal assailant. In view of that admission it is useless for him to pretend he was not a party to the outrage. "Resurgam" then, makes the following inconsistent and manifestly untruthful statement in relation to what occurred :

"Mr. Armstrong handed up the pitcher, with the approved quantity of water, and "Yolanda" retired with it within the cabinet, as usual, but

very soon emerged with the pitcher full of roses and other flowers. She walked out into the centre of the circle with the pitcher on her shoulder, and then across to Mrs. Fidler's end of the circle, where she commenced to distribute the flowers, and had given some by handing the pitcher for each one to help him or herself to one therefrom. She had so helped a gentleman, and my son also, who were in the back row of sitters there, and also the first four of the sitters in the front row, and was in the act of holding out the jug or pitcher towards the fifth sitter (Mr. Warnes), when I heard, instantly, a scream proceed from that spot, and my daughter, who was at my elbow near the cabinet, at my end, also gave a scream of fright on the same instant. A man's voice had said, 'I've got you at last. It's madam. It's the medium. I'll not let go until there's a light. Turn up the light.'

"As an instant *ruse de guerre*, and believing the medium to be still in the cabinet, I called out: 'It's not the medium, she is here in the cabinet!' The form continuing to loudly squeal, and scream and struggle energetically, I stepped to the cabinet, as Mr. Armstrong rushed to the rescue of the form purporting to be 'Yolanda.' I carefully, but swiftly passed into the inside of the cabinet, well knowing that, if so be the medium were there, she would be in fatal convulsion or death; but, however, the cabinet was absolutely void of all living entity. Mrs. Esperance, of course, was not there; her chair was empty, the *gauze partition* was *unwired* [*italics ours*] and *unmoved*; but I was truly shocked when I observed the dark dress of Mrs. Esperance lying *carefully placed*, on the floor of the cabinet, at the foot of the partition, and in front of the chair; while the pair of boots belonging to Mrs. Esperance were on the floor, one under the chair partially, and in part under the dress, while the other was clear of contact with anything else. This shocked me exceedingly, *although I had been fully warned and truthfully informed* by my own spirit friends that I should actually so discover the medium personating the spirit. * *

"Now I found, on carefully close inquiry, that, from the first instant, all so closely concerned were satisfied that it was, from the first, Mrs. Esperance, and not a spirit form; hence nobody there would strike the man who had seized her, as he merely demanded more light to see her features by, and used no further violence than holding her by the wrist very tightly. A lady turned up the light fully, on which I rushed and turned it down again, as even a mortal lady should be spared exposure to too much light under such circumstances, and I was sorry for Mrs. Esperance.

"Mr. Armstrong, by this time, had received the liberated 'Yolanda,' and partially carried, but chiefly dragged, her towards the cabinet, as quickly as possible; a lady observing that Mrs. Esperance was too much for him to carry."

And there "Resurgam" ends his story and is fool enough to think that any unprejudiced and sensible person would accept that as a truthful statement of what occurred. We will now give the statement of Mr. W. Armstrong in relation to the affair as published in the same number of the *Medium and Daybreak*. Mr. Armstrong states:

"Very shortly 'Yolanda,' the flower girl, came out of the cabinet. She appeared to look very anxiously at some one in the direction in which her enemy was found sitting. She stepped back, and stood for some time with her back against one of the iron columns supporting the cabinet as if in a state of suspense, cogitating what she should do. She appeared to make up her mind, and called for the pitcher, which was handed to her nearly half-full of water. She required more and was supplied from the water-bottle. She then entered the middle compartment of the cabinet, taking the pitcher with her. Presently she came forth, pitcher in hand, and commenced distributing her flowers at the extreme part of the circle from the medium. My eye for a second or two was off 'Yolanda' when I was startled with a sudden scream from or in the cabinet."

("It is generally admitted that the first scream came from the cabinet. One gentleman says he heard the medium moaning when 'Yolanda' was on the floor.)

"I saw at once what was up, 'Yolanda' was caught. I jumped to my feet, hesitated a moment between the cabinet and the form. When 'Yolanda' screamed, I sprang forward, and got 'Yolanda,' who was lying with her face on the floor her arms above her head, held in the iron grip of her captor, and the same time calling out to him to leave loose, but he would not loose his hold until a lady, who sat behind him, seizing him by the throat choked him off. When freed, I carried what remained of 'Yolanda' into the cabinet, and placed her on the chair. My first impression was that the chair was vacant, and that was afterwards confirmed by two of the sitters.

"And here comes to me the most wonderful part of the whole business, and is to me an additional incentive to be careful of rash conclusions. The student of the occult must observe all the facts if he be desirous of arriving at the truth. He must be prepared to meet with difficulties and disappointments, but he must not suffer himself to be carried away by his emotions or he will soon find himself in the Slough of Despond; but enough of this, and now for the facts. I took up and carried 'Yolanda,' I had no difficulty in doing that she was like a cork in comparison to the weight of the medium and was fast melting away. I placed her, as I have already said, in the chair. You, sir, and your readers may believe what I have further to say, or you may not; it is a matter of indifference to me, as it has been my privilege all along to witness phenomena in advance of that enjoyed by others, but which all must have in good time, and laid my hands on her bare neck and shoulders. Her bare arms hung down before her, a part of the white drapery still remaining. I reached over her shoulders to feel for the long hair (the medium's hair is very short), while doing so, 'Yolanda' raised her bare arms and gave me a gentle push in the breast. I drew back my left foot, which was in advance of the right, and instantly laid my hands again on the shoulders. *Not this time* of 'Yolanda,' but on those of the medium, dressed in her brown cloth dress, but toned up to the neck, just as she entered the cabinet, and as she retired from it. I brought my hands gently down her arms as they hung by her side. I have been asked if there was time for the medium to dress in the cabinet, I say emphatically, No; had she been conscious she could not have done it.

"I took both her hands in mine and held them
the metamorphosis was complete. I have seen
many transformations, but to me this was the most

astounding. Here I stood holding the hands of the medium, sitting on the chair where, at a moment or two before, sat the form of 'Yolinda.' I do not profess to be versed in the scientific modes of investigation so much insisted on by some people, but I do profess to be able to observe facts as they are presented to me, and I was quite able calmly to observe what was going on before me, until the raps on the wall, above the head of the medium, rapped out, through the alphabet, 'Give the medium restoratives.' By a singular coincidence a lady present had a little brandy in a flask. That lady has attended hundreds of seances, but never before had she a drop of alcohol in a seance room.

"She helped me to a little in a glass, but the difficulty was to get it into the mouth of the medium in the unconscious state in which she was, with her teeth firmly set. I succeeded at last in getting a few drops between her teeth, when she struck at the glass and dashed it against the wall, exclaiming in a moment of consciousness, 'Get away, you nasty thing.' Conscious for a moment, and 'but for a moment,' for she now became convulsed, she ground her teeth, and her hands were clenched so that I could not open them. In this state she remained some time. When the spasms relaxed, I put the glass, with a little more brandy, to her mouth; she made a convulsive snatch at the glass with her teeth, and I succeeded in pouring her brandy into her mouth. I now took both her hands in mine and held them until she recovered consciousness, which was some time, but long before I had reasoned out the position.

"She required to be supported into a cab, taken home and carried into her room. Soon as she was comfortably seated and rested, I examined her wrists and arms, as I was told there must be some marks on her arms—they must be blackened with the iron grip of 'Yolanda's' captor, and the struggles made to release her. I am happy to say there was not the least discoloration, or the least mark of any kind, either then or on the following morning, when I again examined them. She did not complain of her arms in the least; but she did complain of her neck then, and has done ever since. But more of this anon."

In a letter from Mrs. Esperance, to the editor of the *Medium and Daybreak*, she says:

"DEAR MR. BYRNES:—I hear there have been one or two letters from you, but I have been too ill to read any, and away from Newcastle as well. I think I wrote one letter to you last week, or I intended to do so, I don't remember which; I scarcely remember anything that has taken place since that last seance. As to what I felt at the seance I can say very little. I was very tired to begin with, for we had been packing up furniture all the previous day, and had risen at six o'clock morning in order to get the things all sent off; this was not done till twelve o'clock, and then I had to look up the bill-poster, see after the printer, have an interview with solicitor, and a dozen other things, and was all the time wishing there was to be no seance at night. When I went into the room, rather late, the light was already turned down and I could not distinguish one person from another, after coming from the daylight outside into the semi-darkness. I don't remember speaking to any one, but I remember noticing that the room was nearly full, and I felt sorry for it, and very tired, for I thought there would be little or no phenomena, owing to my weariness, and many who came would be disappointed. You see those highly colored reports" (the reports of "Resurgam") "caused people to flock to the room, in order to try to see their friends, as he" ("Resurgam") "had seen his, and consequently very great disappointment has been felt, and I have been vexed and annoyed very often when I have learned of poor people travelling a hundred miles or so, paying hotel expenses, attending one or two seances, and seeing nothing to satisfy them. Of course no one was to blame in the matter except themselves; perhaps, but it has always made me feel sorry."

"However, I went into the cabinet, not feeling much inclined to talk to anyone. I did not know for a while that Yolanda had gone out, and when I did know, I did not care to bother myself about her doings. The next thing I knew was a horrible agonizing pain all over me. I cried out, but felt as though in a nightmare, and the sound I made was like that made by one trying to scream when oppressed by some bad nightmare, and it sounded as though it was a long way off. I remember falling from my seat and catching at the uprights of the cabinet as I did so, and missing them and feeling as though I was missing hold of my life. I don't remember touching the ground—only the act of falling from my seat, and nothing more but a vague recollection of something being forced down my throat, seeing somebody's face close to me, and hearing voices. I don't remember getting to the friends where we were staying, nor very much that passed next day, except that I knew I had a very great deal of work depending on my shoulders that must be done, and only could do it. I sat myself to work, and thought of nothing but what I had to do, and doing it. At the bazaar I stayed as long as I could, till my friends sent me away, and I went, not knowing of caring very much where, only wanting to be quiet somewhere. A friend brought me away here, but how or when I cannot tell. I remember writing some letters, but I don't know what about, nor to whom, so perhaps you may have some idea how I have been. I am better now, and am beginning to recollect people I have seen and spoken to since I left Newcastle, and am thinking of going back to-day to Newcastle. Mrs. Fidler came for me yesterday, and as there are many things to arrange about my paintings that I must see after myself, must try to go.

"Of course there is any amount of scandal going on, and some of the most absurd and ridiculous stories it is possible to imagine. Some of those thought my best friends have turned out to be weak-kneed creatures, not worth a single regre- and others have proved themselves friends that was not very sure about. So much for human penetration."

Such is the information that comes to us regarding this Bundyite demonstration of hostility to mediums and Spiritualism in England. We deeply regret it is so imperfect and wanting in intelligible details. Mr. Burns, editor of the *Medium and Daybreak*, under the head-lines, "Our Review of the Attack upon Mrs. Esperance's Circle," fails to throw any additional light on the matter, although he writes at great length. He says: "The writer of the first report" ("Resurgam") "is an entire stranger to us. We never heard of him that we can remember until his first communication came unexpectedly for the *Medium*." It would have

been well, knowing so little of this enemy of Spiritualism, if Mr. Burns had put a quietus on "Resurgam's" "emotional abilities" until he had known more about him. The ranks of Spiritualism are too full of just such lying hypocrites as this man has shown himself to be. We have, however, the following testimony from Mr. Burns in regard to the standing and character of Mr. W. Armstrong. He says:

"Mr. Armstrong is the second witness, and he is calm and to the point. He attacks the character of no one, but allows his report to stand upon its own merits. We may also truly say that we do know him to be an honest, plain-spoken and thoroughly trustworthy man. He is also the most experienced investigator of these phenomena in Great Britain, and if he had the eloquent literary abilities of 'Resurgam,' (?) "he could astonish and instruct the world with a recital of what he knows. He is also the sincere friend of mediums as well as of the truth, and though he strenuously stands up for justice, he will not lend a hand to cloak their infirmities. He has had the fullest opportunity of knowing what kind of a medium Mrs. Esperance is, and so, in all respects, his experience in the past and the present, as well as the absence of passion or exaggeration in his style, commands his report to the readers' consideration."

It seems to us remarkably strange that it never occurred to "Resurgam," Mr. Armstrong nor Mr. Burns, that the key to the whole abominable affair is inadvertently placed in the hands of the public by the scoundrel "Resurgam" himself. It will be remembered that, in describing the state of the cabinet, while the spirit "Yolanda" was out in the room, held by his confederate, Warnes, he says, "The gauze partition was uninjured and unmoved." It will also be remembered that Mr. Armstrong says: "She" (Yolanda) "then entered the middle compartment of the cabinet, taking the pitcher with her." These allusions to the construction of the cabinet would unmistakably indicate that it was constructed in compartments, two of which were separated by a gauze partition. That the gauze partition between those compartments was immovably fixed in its place with the view to providing a positive test of the genuineness of the manifestations that might occur was the only rational object of its being there at all. It is further to be inferred that there was no possible communication between the compartment of the cabinet in which the medium sat and the compartment from which the spirit "Yolanda" emerged, except through the interstice of the gauze fabric of which the partition was constructed. "Resurgam" admits this to have been the case, for he says: "The gauze partition was uninjured and unmoved." That settles the whole matter, and shows beyond all question that the form seized by the ruffian Warnes was not the medium, but the materialized spirit "Yolanda." To come to any other conclusion would be insupportably folly. Who but a crazy fool would suppose that Mrs. Esperance had the power to dissolve and disintegrate her form, pass the disintegrated particles through the interstices in the gauze partition, reconstruct her form with those disintegrated particles, and walk out of the cabinet personating the spirit "Yolanda?" All that Mrs. Esperance must have done, or she did nothing that she accused of. As it was physically, psychologically and morally impossible for Mrs. Esperance to have done any of those things, it is demonstrated with logical certainty that her accusers are wilfully slandering.

"But what are we to think of the conduct of the human being who calls himself 'Resurgam'?" E. tells you. "As an instant *ruse de guerre*, and believing the medium to be still in the cabinet, I called out, 'It's not the medium, she is here in the cabinet.'" Who would believe that lie? Nor was he an idiot! The medium was in the cabinet when he made that exclamation, and he not only believed it, but knew it. That she was not there when Mr. Armstrong entered the cabinet was owing to the fact that the grasping of the spirit form compelled the union of the vital organization of Mrs. Esperance with the spirit violently retained in the outer room, to prevent the murder of the medium. When Mr. Armstrong bore the transmuting form of spirit and medium into the cabinet he did not do so by way of the compartment from which "Yolanda" had emerged, for he could not have done so by reason of the gauze partition which remained "uninjured and unmoved." This is the only way he could do so was by way of the doorway through which the medium had entered the cabinet. Then, and not till then, was the physical restoration of the medium effected. That Mr. Armstrong is mainly correct in his theory regarding the whereabouts of the medium during the assault, and up to the time he found the medium before him clothed as she was on entering the cabinet, is fully born out by the fact that "uninjured and unmoved gauze partition," of the cabinet. "Resurgam" says: "The form continued to loudly squeal," etc. That ought to have been sufficient to have shown him that it was not Mrs. Esperance, who was struggling with the brute Warnace.

But, as if to show the extent of his co-operation and sympathy with the would-be destroyer of M. Esperance, "Resurgam" says: "I carefully, but swiftly, passed into the inside of the cabinet, *without knowing that, if so be the medium were there, it would be in fatal convulsion or death.*" It was then that "Resurgam" said it's not the medium she is here in the cabinet. That "*rue de guerre*" was a lying after thought to conceal that pregnant fact. But "Resurgam" tells you that "believe the medium to be still in the cabinet" and that

she was in "fatal convulsion or death," he never so much as raised a finger to arrest the murderous work of Warnes and left him unmolested to complete her murder. Who can doubt the murderous design of the conspirators.

That Mrs. Esperance was not murdered outright, was owing to the protecting power of supermundane intelligences who knew how to foil the most devilish designs of obsessing spirits and of the mortals they obsess. We trust Mrs. Esperance will recover from the dreadful ordeal through which she has been called to pass and that she will continue to serve the spirit world in the mighty work they have been carrying on through her wonderful mediumship.

This outrage demonstrates the futility of test conditions, so-called, to shield mediums from the murderous persecutions of the ignorant, prejudiced and brutal enemies of truth. We have heretofore advocated the adoption of such conditions solely as a means of protecting the mediums from injury at the hands of mortal brutality, or spirit diabolism. We will no longer do so, in view of this signal failure of absolute test conditions to shield Mrs. Esperance. The man or woman who demands any tests of mediums should be henceforth regarded as their enemy and should not be permitted to come into the presence of a medium. Let them be made to know that their countenance, their patronage, and their association will not be tolerated where spirit communion is sought by the friends of truth. It is true Mrs. Esperance has had to pay dearly for the great lesson which her suffering has brought to those who know how to wisely profit by it, but it is worth all it has cost if it serves, as it should do, to sharpen the line between the friends of truth, and the hypocrites who would destroy that truth, by wickedly assuming its name.

MIND AND MATTER raises its banner, inscribed with "No more test conditions in Spiritualism, except such as may be applied under the direction of manifesting spirits." We almost feel that this last outrage on Mrs. Esperance was intended to compel us to take the attitude we now do. Bro. Hazard, we recognize your foresight, and we take our stand by your side, determined to conquer or die, in maintaining the position you have so long held almost alone. Spiritualists, see to it that the mediums through whom you have derived the spiritual blessings you enjoy, are protected, defended and sustained in every way and to any extent within your power. The enemy have at last learned that they can murder your mediums without risk of legal consequences by grabbing materialized spirit forms. This is avowed in the case of Mrs. Esperance. Defend the mediums from their murderous enemies at any and every cost. Until you are ready to do this do not encourage them to risk their lives by placing themselves helplessly in the power of their would-be murderers.

Mrs. Markee to-day, lies hopelessly ill from the effects of spirit grabbing; another such assault on Mrs. Esperance would in all probability result fatally. No one can tell whether she will ever entirely recover from the terrible shock to which she has been subjected. Down with the murderers of Spiritual mediums, in order that the truth may live. We mean what we say.

We cannot close without commending the action of the true heroine who throttled the ruffian Warnes, and choked him until he released the struggling spirit. Oh! that men would emulate women in their devotion to what they know to be true. Let us have the name of "Resurgam" that we may publish it in MIND AND MATTER, in order that our readers may teach their children to loath his name as they do that of Benedict Arnold.

"DARK OR EVIL SPIRITS."

Under the above headline, Mrs. Maria M. King says:

"To say that 'mediums' are psychologized, and assist in psychologizing themselves, into the condition where they can unconsciously or consciously act the part of subjects under the control of spirits, when spirits have nothing to do with it, (and which is often the consequence of the force of habit), may be according to some heresy to Spiritualism; nevertheless it is true, as all observers may know who study the laws that come into play when circle manifestations are sought for, and sensitives are subjected to the influence generated, being, perhaps, expectants of demonstrations through themselves, with imaginations inflamed and emotions excited almost to the pitch of frenzy."

Such are the averments of Mrs. Maria M. King, to whom Col. Bundy had sent a letter of Mr. C. S. Lohdell, of Parkersburg, Butler County, Iowa. In order to give some ground for such averments, Mrs. King says: "Dancing and howling dervishes, participants in the religious rites of savages, epileptics, and oriental magicians, all illustrate this fact." What has spiritual mediumship to do with howling dervishes, savage religious orgies, epileptics and the tricks of oriental magicians? Mrs. King does not deign to tell us, and yet she leaves her readers to infer that she regards them as the same. Mrs. King is not the only professed Spiritualist who seeks to rid the cause of Spiritualism of genuine mediumship. We are not surprised at Mrs. King's course, for she is a medium and has been used by spirits to publish to the world, as truth, some of the most absurd and fantastic nonsense that has ever emanated from deceiving spirits. Such spirits naturally desire to saddle Mrs. King with the responsibility of their nonsense, and she unconsciously accepts the situation and plays the role that is required of her by her spirit

controls. It has come to be a very common thing for mediums like Mrs. King to seek to screen the spirits who are using them to create prejudice against mediums, by making mediums responsible for the iniquities of the spirits who control them. It is such folly as this that has given the false and untruthful element in spirit life such an advantage over the passive mediums who are subject to their control. We do not hold Mrs. King answerable for the nonsense that has been given forth through her to the world. We know she was, as she claims to have been controlled, but by deceiving spirits whose aim was to render her and the cause of Spiritualism absurd. At the risk of seeming uncourteous to a lady, we are compelled thus frankly to characterize the writings of Mrs. King. No sensible person can read those writings and not see that Mrs. King was the instrument of deceiving spirits to befog truth. This is the lesson she has yet to learn, and if our strictures have the effect of arousing her to a sense of that fact, she will be saved much humiliation in the future.

Mrs. King may rest assured that the work of deceiving spirits is not confined to "spirit circles," as she calls them, but is carried on through such egotistical mediums as Mrs. King, when sitting alone, and most confident that no such deceiving influences can approach them. Through such mediums, Spiritualism has been made the laughing stock of sensible persons.

Deceiving spirits dread nothing so much as public circles, for they well know that despite their best efforts to prevent it, much truth is brought to light and imparted, that could be attained by no other means. Spirits and mortals who deprecate the holding of public circles, are not those who are seeking to propagate truth, and Mrs. King will do well to consider this fact. To show to what an extent Mrs. King has been made to serve her controlling band of spirits, read the following. She says: "Demons will haunt habitual circle goers, as surely as effect follows cause; especially if they, by their management, create conditions of the character to produce them." We know the fact to be otherwise, both from our own experience and from the common experience of others. Those who attend Spiritual circles the most, are in a vast majority of cases, those who receive the most indubitable intercourse with loving and beneficent spirits. We take it Mrs. King has not been in the habit of attending "spirit circles," and hence the total ignorance she manifests regarding them. We very well know that wherever and whenever they can do so, lying and deceiving spirits seek to impede and prevent the coming of spirit friends at such circles, but it is rarely indeed that they entirely succeed in their work of obstruction.

We are persuaded Mrs. King was prompted to write the following by some bungling spirit deceiver. She says:

"The sayings of sensitives, psychologized, no one knows by whom, or whether it is the spirit purporting to communicate or not, that holds the balance of power with the subject, are taken as 'thus saith the Lord,' and whosever questions the propriety of this manner of teaching, is disregarded, and the farce goes on, and truth is misrepresented, wounded in 'the house of its friends.'"

We think the spirit who prompted that sentence through Mrs. King must have had in view the books published by her as having been written in the "Thus saith the Lord spirit." We were painfully impressed with this characteristic of Mrs. King's latest publication, so much so that we refrained from criticising it, not wishing to direct public attention unduly to the untruthful work of untruthful and deceiving spirits through the mediumship of Mrs. King. We would not now do so, had not those spirit influences sought through Mrs. King to create prejudice against spiritual mediums and spiritual circles. We think Mrs. King will find she has quite enough to do to guard herself from the controlling influences of deceiving spirits, who are seeking to use her to create popular prejudice against this only means by which Spiritualism has been, or can be brought to humanity upon the earth. If she will do that, she will have no time left to misrepresent mediums and Spiritualists who conform to the wishes of the working spirits by holding public circles. If Mrs. King desires it we will show her from her own cherished and published utterances that she is herself under the influence of deceiving spirits to an extent she little dreams of. If this continued opposition to Spiritualism does not cease on the part of professed Spiritualists we purpose to carry the war into Africa, where we will give the Spiritualists of the "Panic faith" order enough to do to save their egotistical possessions.

We would call the attention of the reader to the article on the first page of this paper, entitled "The Crusade Against Spiritualism, or 'The Katie King Imbroglia'." This article will run through about six or eight numbers of MIND AND MATTER and will give a complete history of the attempt to discredit John and Katie King as materialized spirits, and the disgrace of Robert Dale Owen and Dr. H. T. Child as leading Spiritualists. During the publication of this serial, new subscribers can have the paper on trial for three months at the unprecedented low rate of 40 cents. This offer will include the quarter beginning with Vol. 2, No. 42, extra copies of the serial being reserved for that purpose. Our old subscribers will do us the favor to call the attention of their friends to the fact that we are making this offer, and thereby assist us in our work.

AS WE FEARED. THE LIBERAL LEAGUE MOVEMENT WRECKED.

The National Liberal League that recently met in the city of Chicago, has virtually ceased to exist as a working organization, and henceforth will amount to nothing practical. When D. M. Bennett, T. B. Wakeman and Theron C. Leland, set about converting the Liberal League movement into an appendage to their private quarrel with Anthony Comstock, we expected just such a fiasco as that which came off at Chicago. In view of such narrowness selfishness, and indifference to general public interests, as they each and all unhesitatingly avowed, in order to gratify their petty personal spite towards people who had too much practical good sense to be coerced into following their irrational behests; we knew that the time for such illiberalism was at hand and we refused to meet with either, in person or by representation, in national convention. The wisdom of our course is demonstrated beyond all question. We are greatly mistaken if Messrs. Bennett, Wakeman and Leland, do not live to see the utter absurdity of their conduct. For these men to call themselves Liberalists, is the utter perversion of language, and any organization of which they are the recognized exponents, will soon be regarded as unworthy to be considered liberal. One thing seems to be very certain. The repeal of the "Anthony Comstock law," will not take place. If there was no other reason for maintaining it the course of Messrs. Bennett, Wakeman and Leland towards it, would render its continuance not only proper but necessary. When men organize to help the vicious carry on their detestable work of moral corruption, it is time for the friends of virtue to insist that such transactions shall end, and this will be done, or the American people are not alive to the duties of the hour. To imagine that the action of the Liberal League Congress, so-called, will have the least possible influence in securing the use of the United States mails for the circulation of obscene and demoralizing matter, would be the extreme of folly. We do not believe that those who are responsible for the action of the so-called Liberal League Congress are weak enough to believe any such preposterous thing. We must look for their motive in another direction. Some men seek notoriety, and to reach the height of their ambition they are willing to descend to depths of depravity, that it is most difficult to suppose possible. We regard the attempt to secure the repeal of the United States Statute, prohibiting the use of the mails for the dissemination of such matter as is therein prohibited, as a movement to encourage the vilest traffic that was ever carried on. To do this under the pretense that the liberty of the press is endangered, if such traffic is not fostered and encouraged, is the height of presumption. In these strictures we do not intend to imply that all who are favoring the repeal of the "Comstock laws" are seeking to encourage obscenity and vice. We know such is not the case. But those persons are not aware what it is that the statute, the repeal of which they seek, provides against. We republish that act in order that all may know just what it is that the so-called Liberal League has made the repeal of, its basic principle, or basic destitution of principle. We dare Messrs. Bennett, Wakeman and Leland to publish the anti-obscenity law in the *Truth Seeker*, and declare over their own signatures that they are in favor of its repeal, and so much so, that they will not affiliate as liberals with those who insist that it is a most wise and proper law. These men have never dared to publish the statute in question. If there is any part of that statute that is not proper, we ask these so-called Liberalists to point it out, quoting the words of the act to which they object. MIND AND MATTER is at their service. If they do not avail themselves of our offer, or through the *Truth Seeker*, their organ, respond, we shall conclude that it is license they seek, and not liberty—licentiousness, and not the good of society. But here is the act.

Section 148, page 28, of the Postoffice guide is as follows:

"Sec. 148. (Act of June 8, 1872, as amended by act of July 12, 1876.) Every obscene, lewd, or lascivious book, pamphlet, picture, paper, writing, print, or other publication of an indecent character, and every article or thing designed or intended for the prevention of conception or procuring of abortion, and every article or thing intended or adapted for any indecent or immoral use, and every written or printed card, circular, book, pamphlet, advertisement, or notice of any kind giving information directly or indirectly, where, or how, or of whom, or by what means, any of the hereinbefore mentioned matters, articles, or things may be obtained or made, and every letter upon the envelope of which, or postal card upon which, indecent, lewd, obscene or lascivious delineations, epithets, terms, or language may be written or printed, are hereby declared to be non-mailable matter, and shall not be conveyed in the mails, nor delivered from any post office nor by any letter-carrier; and any person who shall knowingly deposit, or cause to be deposited, for mailing or delivery, anything declared by this section to be non-mailable matter, and any person who shall knowingly take the same, or cause the same to be taken, from the mails, for the purpose of circulating or disposing of, or of adding in the circulation or disposition of the same, shall be deemed guilty of a misdemeanor, and shall for each and every offense be fined not less than one hundred dollars nor more than five thousand dollars, or imprisoned at hard labor not less than one year nor more than ten years, or both, at the discretion of the court.

"Sec. 149. (Same act as amended by act July 12, 1876.) That it shall not be lawful to convey by mail, nor to deposit in a post office to be sent by

mail any letters or circulars concerning lotteries, so-called gift concerts, or other similar enterprises offering prizes, or concerning schemes devised and intended to deceive and defraud the public for the purpose of obtaining money under false pretenses, and a penalty of not more than five hundred dollars, nor less than one hundred dollars, with costs of prosecution, is hereby imposed upon conviction, in any federal courts, of the violation of this section."

This is the act that the so-called Liberal League seeks to have repealed. We are not a friend of that "Liberal League," but its uncompromising opponent, in as much as it is being used to mislead the public as to what true liberalism is. We regard this movement as now led and directed as a libel on liberalism and a mockery of progress.

"CHRISTIANITY THE HIGHEST PHASE OF SPIRITUALISM."

Under the above title we see that Dr. J. R. Buchanan, in the last number of the *R.-P. Journal*, continues to claim that he alone is the true expounder of what Christianity is, and that the Christian Church—both Catholic and Protestant—has nothing that is Christian about it. Dr. Buchanan says:

"In the *Journal* of Sept. 4th, a correspondent in opposing Christian Spiritualism, says:

"Christianity, viewed in its general aspects and phases, is not calculated, to promote the development of humanity in intelligence, science or philosophy, or even in a rational spirituality. The teachings, spiritual philosophy, moral code and character, of Jesus, are the redeeming features of Christianity as a system of religion; but they are entirely thrown in the shade, by its narrow, bigoted dogmatism, irrational theology, and its blind slavery to authority. The fall of man, redemption through the vicarious sufferings of Christ, a material heaven and hell, a personal God and Devil, nine hundred and ninety-nine going down to regions of eternal burning, while but one in one thousand reach the pearly gates, is an outrage and a slander upon common sense and humanity."

"These are entirely truthful remarks—if we use the word Christianity in the sense given by the writer, to signify the Church, instead of the doctrines of the great medium martyr, the founder of Christianity, whom the Church dishonors. But they who insist on the truth of language as well as history, and are not willing that either should be ignored, insist that the religion of Jesus Christ shall be rightly named, regardless of the false Church. It is not sufficiently definite to call it merely Spiritualism, which implies intellectual rather than ethical truth. Christianity is the religion of the Christ, the anointed, the inspired. It is pouring fourth to-day from every spiritual platform on which true mediums, controlled by higher spirits, are teaching religion and philosophy. All high spirits, spirits of the higher spheres, are Christians—that is, they love and honor Jesus Christ, and teach the doctrines for which he died, and we should follow their example."

We would like to think that Dr. Buchanan had not entirely taken leave of his reason; but it is hardly possible, in view of such wholly inconsistent and groundless utterances as are contained in that paragraph, to think that he has not. If Dr. Buchanan is in the least accountable for what he says on the subject of "Christian Spiritualism," we ask him what particle of evidence can he produce to show that Jesus Christ was "the great medium martyr?" There is not a scrap of evidence to be found, so far as our researches go, to show that such a being as Jesus Christ ever existed, much less that he was a spiritual medium, or a martyr on account of his spiritual mediumship. Not a word put into the mouth of that purely mythical being in the slightest degree recognizes the fact of mortal communion with the spirits of translated human beings. We defy Dr. Buchanan, or any other person, to point to one word, much less to one line or sentence, of that nature. If Christianity, as exemplified by the existing Christian Churches, is not rightly named, what name has Dr. B. to substitute for it? Dr. Buchanan says that Christianity is not the religion of Jesus Christ, but it is "the religion of the Christ, the anointed, the inspired." It is the religion "pouring forth to-day from every spiritual platform on which true mediums controlled by higher spirits are teaching religion and philosophy." If Dr. Buchanan believes that, it is certainly about time he should specify where those "Christ, the anointed, the inspired," hold forth. We have heard Mrs. Watson, E. H. Wilson; Mrs. Shepard, Cephas B. Lynn, Fanny Allyn, Mrs. Burnham, Mrs. Byrne, Dr. Peebles, Nettie Pease Fox, Mrs. Samuels, Mrs. Richmond, Mr. Colville, Miss Susie Johnson, Mr. Morse of England, J. Frank Baxter, Prof. Kiddle, and other persons expound Spiritualism from the spiritual platform, but we never saw the least particle of evidence that they were Christ, anointed, inspired, or otherwise. If Christianity is not the religion taught in the Christian Churches in the name of Jesus Christ, it is simply insanity for Dr. Buchanan to imagine it is the religion of other Christs, taught from spiritual platforms. We are fast settling into the conclusion that Dr. Buchanan has hopelessly succumbed to spiritual influences that are using him to bring ridicule and reproach upon Spiritualism. Upon no other theory can any one account for the irrationality of his idea, that he is a Christ, anointed and inspired, through whom from the spiritual platform is taught true Christianity. True Christianity is ecclesiastical tyranny, and it could be no where more out of place than on the spiritual platform. If Dr. Buchanan cannot live without Christianity, let him go, where alone he can have a proper place, into the churches which have been its possessors for eighteen hundred years, and cease to insult and annoy the common sense of those on whom he seeks to impose himself as an anointed Christ. Subside

Dr. Buchanan, or look before long for a jury of lunacy to try your qualification for common sense conduct.

We know Dr. Buchanan will not regard these plain words as friendly; but we assure him we can do him no greater service than to arouse him to a sense of the uses to which the influences that "inspire and anoint him" are putting him. That he has not been able to realize his pitiable position would indicate that the chances of his relief from a most dangerous condition of spirit obsession are but very slim.

Dr. Buchanan, you are not a Christ. Be assured of this, and cease to make yourself a fool and nuisance, at the instance and the behests of the spirit enemies of Spiritualism. It is not the higher spirits that are controlling you, but a band of narrow-minded, bigoted and selfish Christian spirits, who are seeking to subordinate the spiritual movement to the Christian religion, which they seek to perpetuate through you.

Neither the higher nor lower spirits teach any form of Christianity as truth. Some spirits in their ignorance do teach it, as the only means of restraining ignorant mortals from living criminal lives, but not one who was ever Catholic or Protestant in their earthly lives has ever come to us teaching Christianity as truth. It is not truth. It is nothing less than systematized and organized fraud, and this, you, Dr. Buchanan, fully admit. Then why do you desire to revive so vile an imposition, if you have any reason left?

Shall We Have a Home For Worn Out Mediums?—Earnest Mediums and Spiritualists Begin to Answer the Question.—Who Speaks Next?

The following responses have come in answer to the above questions asked two weeks ago in our columns. We at that time pledged ourselves to open the way for such an enterprise, and give the widest scope for the discussion of the question. We believe it is the duty of every true Spiritualist to aid in so worthy an object. But to the letters:

Cincinnati, O., Sept. 14, A. D. 1880, V. D. 10.
J. M. Roberts.—Dear Sir:—After my warmest expression of fullest sympathy with you in your noble work for humanity, allow me to answer the special call made in your paper last week by Mrs. Annie Rall, of this city, for a home for aged mediums, wherein she suggests that each subscriber to MIND AND MATTER, furnish one dollar towards such a home. And now my answer is that I fully approve of a suitable Industrial Home for Mediums, and will commence the subscription with \$10.00 to start on, and remain a patron of so noble an object. Yours for the medium and the angels.
J. B. CAMPBELL, M. D. V. D.

New Lenox, Ill., Sept. 17, M. S. 33.
Bro. Roberts:—"Who speaks first?" Not one, I sincerely hope, but many. My whole heart goes out to the call of founding a home for mediums, who from any cause are unable to provide for themselves. This time that Spiritualists were doing something worthy of the grandest faith that ever dawned upon humanity, and the prime article of which is, "That as we sow we shall reap." I am far from being strong, and work hard for every dollar which I get—yet will gladly contribute \$1 for this cause. Let every Spiritualist who is unable to contribute a dollar, send in their name, and I believe there are those who are able, that will contribute for them in so worthy a cause. Let all the spiritual journals take up and agitate this subject, and I assure you it can be accomplished. I pledge you one dollar.
Yours for all truth,
PIEBE CROSS

A HOME FOR WORNOUT MEDIUMS.

Philadelphia, Pa., Sept. 10, M. S. 33.
Editor Mind and Matter:—As a medium I heartily approve of the idea of Annie C. Rall, as expressed in the last issue of your paper, that there should be a home somewhere in these United States, that old wornout mediums could end their earthly days in, and be treated like human beings at that time of their life, even if they are ill-treated now; and I for one believe that mediums (those who can) should be the first to move in the matter. The only way for mediums to get Spiritualists interested in such a movement, is to commence to do something for themselves and show that they mean business. I for one propose to be one of ten who will give ten dollars to make up the first one hundred; and when this first one hundred dollars is made up, I will do all in my power to forward the enterprise by holding seances, giving sittings, and putting my hand in my pocket to rake the next hundred. All that we as mediums ask is that the money thus contributed shall be placed in the hands of some competent person, who will be responsible for its safe-keeping until it reaches an amount that will justify the directors in purchasing or building a property for this purpose. I am satisfied that the movement once inaugurated will be a perfect success. Let all put their shoulders to the wheel and the work will be easy. Yours truly,
JAMES A. BLISS.

MRS. WILCOX'S LETTER—GENEROUS OFFER OF A BUILDING LOT.

Madison, Conn., Sept. 20, M. S. 33.
To the Editor of Mind and Matter:—It was with pleasure that I read Annie C. Rall's article in your paper of Sept. 11, relating to a Home for Mediums. It is just what has long been needed and I most earnestly hope all Spiritualists throughout the length and breadth of our land will awake to a sense of the duty they owe to their mediums, and co-operate as one until the object is attained and a Home for Mediums established. Oh! for the wealth of a Stewart or a Rothschild that would enable me to throw around them the mantle of charity, shielding them from a cold and unfeeling world. I will give a building lot and work with willing hands to aid the enterprise, for my heart and soul is in the work. For further information will refer you to J. Wm. Van Namee, M. D., who I have recently had the honor of entertaining for a few days and who I find to be a gentleman, genial, kind-hearted and a whole-souled man; his mediumship far surpasses any-

thing I ever met before. I take your paper, Banner of Light, Voice of Angels and R. P. Wilcox's spicy little monthly, whose editor is destined to advance and take a position with other journalists for the advance of Spiritualism.
Yours in the great work for humanity,
MRS. GEO. N. WILCOX.

SHALL WE HAVE A MEDIUMS' HOME?

114 E. 11th St., New York, Sept. 20, 1880.
Brother Roberts:—I have returned from my Eastern trip. I had a delightful time in Madison, Conn., at the hospitable home of that earnest worker in the cause, Mrs. G. N. Wilcox. While there we talked much of the proposed Mediums' Home, and Mrs. Wilcox authorizes me to say she will furnish the ground on which to build it. Her land is within a stone's throw of the depot and one mile of the sea—a most charming location. This generous offer is well worthy of consideration. I have no doubt that there are earnest Spiritualists enough to carry the thing through if it is properly agitated. Who has done as much for the advancement of the human family as the mediums? Who has brought the spirit world in communication with this? the mediums. And yet these same mediums suffer persecution and injustice from the professed believers in spirit communion. Honest sceptics do not persecute, and it is time that mediums united together and formed a protective society. The time has come when it is demanded. Let both the Mediums' Protective Union and the Mediums' Home be thoroughly canvassed.
Yours for truth,
DR. J. WM. VAN NAMEE.

LETTER FROM MRS. N. BROWN.

Nederland, Col., Sept. 20, 1880.
Editor Mind and Matter:—We notice in your paper of September 11th, a letter from Annie C. Rall calling on the brothers and sisters to help in building a pleasant home for our mediums, and as my husband and self are great friends to mediums we will say we are ready to give one dollar apiece toward it. We also have a medium now visiting with us—Mrs. Mary E. Williams—who gives one dollar. Please notify us how and where to send the money. We are having sittings for development. Red Cloud, Blackfoot, and Billy the Boot-black are regular attendants, Blackfoot controlling. We are having a grand feast.
Yours respectfully,
MRS. N. W. BROWN.

HOME FOR WORN OUT MEDIUMS.

We, the undersigned, pledge ourselves to give the amount set opposite our names, towards founding a Home for worn out mediums, when said amount pledged shall reach the sum of five thousand dollars.

J. B. Campbell, M. D. V. D.	\$10 00
James A. Bliss	10 00
Piebe Cross, New Lenox, Ill.	1 00
Mr. N. W. Brown, Nederland, Colo.	1 00
Mrs. N. W. Brown	1 00
Mrs. Mary E. Williams, Nederland, Colo.	1 00
Thomas Atkinson, Oxford, Ind. (Paid)	1 00

Remarkable Cure Through Mrs. Lizzie Lenberg.

CERTIFICATE.
The citizens of Schooley's Mountain, whose names are herewith appended, have viewed with surprise and satisfaction the success attending the treatment of an aggravated case of rheumatism by Mrs. L. Lenberg, formerly of No. 88 Fourth Ave., New York City. The patient in this case was Miss Mary Forrester, an elderly maiden lady, who has been for many years in a condition of entire helplessness and pronounced incurable by the medical profession. Mrs. L. has been treating her some two weeks or more, and she has now to a great extent recovered the use of her limbs and is able to walk about the room. The case has attracted considerable attention among those who are familiar with its history and progress, and who have known the utter hopelessness of the lady's condition during the last eight or ten years.

The legs and feet, which were apparently lifeless and enormously swollen, have been reduced to their natural size and appearance: the flesh which was cold, hard and dark colored has regained its natural hue and warmth, and vitality has been restored to the system. The excruciating pains which the patient suffered at times have been greatly alleviated, and there seems to be in all respects a decided change for the better. Mrs. Lenberg does not attribute her success to the use of medicines, but the change in Miss Forrester's condition has been effected by virtue of what is called personal or animal magnetism and a skillful manipulation of the parts diseased.

Whatever may be thought of this mode of treatment—whether we may or may not believe in the potency of magnetism and spiritualistic methods—we must acknowledge that in this case at least the treatment proved beneficial. And while we view with satisfaction the success already attained, we hope ere long to see a complete and permanent cure effected through the constant care and treatment of Mrs. Lenberg, who, like a good Samaritan, is laboring zealously in a noble cause without recompense or reward other than the consciousness of doing good and the gratitude of the afflicted.

David A. Nunn, Elizabeth A. Nunn, Mrs. Rob't Clarke, Ida Dickson, Jacob Statz, Sophia Statz, Mrs. M. Fitzgerald, Mrs. D. A. Crowell, Mrs. Dickson, Mrs. J. W. Coleman, W. W. Best, William A. Kerr, Mrs. E. Marquand.

A True Spiritualist.

LITTLETON, MASS., 8th mo. 10th.

To the Editor of Mind and Matter:—The five marked copies of your paper just received. Many thanks for them. As I know of no Spiritualists or others that would appreciate them here, will send them to friends in other States, hoping they may be the means of adding to your subscription list. I only wish I was able to do more toward extending the circulation of your paper, but being weighted down with poverty, debt and toil, renders it impossible. Yet I shall let no opportunity slip by, to speak a good word for your paper, or do anything else I can to strengthen your arm to do battle in the most holy cause that mortal ever struggled to maintain.

I am so deeply impressed with the great importance of your work at this time that, were I able, I would willingly devote my time and expenses gratuitously, for one year at least, to the work of extending the circulation of your paper and the Voice of Angels, two of the best in the field. There are hundreds of professed Spiritualists (?) who have ample means to do a grand work in this way, and to build an enduring monument that would give them satisfaction untold in time to come, instead of having to contemplate the wrecks of a niggardly and selfish life work; which, alas!

I fear characterizes too many, oh! too many, in our ranks. I have seen such persons of means who were too stingy to pay for and take a Spiritualist paper. It is terrible—it is painful to think of.

Fearful that I may be trespassing too much on your time and patience yet I must have a few words more. In your issue of June 12th, is a short article, entitled, "What of That," from the pen of E. S. Craig, who, I presume, is Mrs. Dr. Craig. When I first read it, I almost thought it was meant for me, it represented my case so exactly; but I concluded that, had it referred to any particular individual, it would have been given in such terms as to make it recognizable, for possibly that communication might apply to many. Yet I may be mistaken; and although I could not, for this reason, take it home to my heart, (longing as I did to do so,) doubtless some poor soul like myself has been cheered and blessed by those words of hope and consolation from angel hearts in the realms of Light and Love, and for this thought, my blessing rests on Mrs. Craig, on those angel friends, and on you for printing it.

I gather from Mrs. Craig's writings that she, at times, wades through the deeps, or down low in the valley of darkness and despondency, where no cheering ray of light is seen. I would offer her my sincere sympathy, while realizing that such children of sorrow are the very ones divinely qualified, by such bitter experiences, to render the service of consolation and hope to other sinking souls. Cheer up my sister, God will bless you—angel hosts will forever sustain you—for you are too divinely gifted ever to sink beyond the quick reach of their angel hands. Your brother,
WM. MAGOON.

EDITORIAL BRIEFS.

DR. R. C. FLOWER has removed his office to No. 1013 Race street, Philadelphia, Pa.

SPIRITUAL HARMONIES.—This new song book of Dr. Peebles', containing 100 hymns and spiritual songs, also readings appropriate for lyceums and funerals, is for sale at this office. Price 20 and 25 cts., the latter in boards.

A. C. WILLIAMS writes us from Granville, Mahaska county, Iowa, that he has a few spirit photographs that he would like to exchange with some person who has a variety of spirit pictures of the same kind; they are cabinet size and have six spirits on each plate, beside the photograph of Mr. Williams.

THE third annual convention of the New England Anti-Death League meets in Science Hall, 718 Washington street, Boston, Sunday and Monday, Oct. 17 and 18—three sessions daily. Dr. B. F. Clarke, president; A. D. Wheeler, Dr. J. H. Swain, C. M. A. Twitchell, Angela T. Heywood, E. H. Heywood and other speakers are expected. Test evidence of immortality, opposition to war, hanging, imprisonment, and to repressive policies generally, encouraged.

Transition of W. H. Lambdin.

PHILADELPHIA, Sept. 27, 1880.

Mr. Roberts.—Dear Sir:—W. H. Lambdin, "Cosmopolitan Missionary," died last evening (Sunday, 26th) aged 52. He was very poor in worldly goods, as is also his family who survive him. We are trying to raise a subscription to give the body decent burial. Funeral to take place at Knights of Pythias Cemetery near Frankford. Mr. Schuyler very kindly gave a lot for the resting place of his remains. His papers and books are in my charge, and if any one wants any of his tracts or books, from 1 to 5 cents each, let them send for them. The money will be given toward his burial, and what is over (if any) to his family. Yours in the cause of humanity,
R. A. THOMPSON,
3600 N. 6th St., Philadelphia.

[The life and labors of Mr. Lambdin were all devoted to trying to ameliorate the condition of his fellow-men and to persuade them to live in accordance with the highest dictates of reason. Like all advocates of reform, he was generally misunderstood, and on account of his self-sacrificing perseverance in his work, he was regarded as eccentric and of unsettled mind. He was a medium and extremely sensitive to all surrounding conditions. He was none the less possessed of a penetrating mind and some of his views were worthy to rank with those of the sages of ancient and modern times. That his emaciated and diseased form should have contained so keen an intellect, was of itself a phenomenon. His poor suffering body is at rest, but the spirit that animated it has passed on to aid in bringing the light and truth, to humanity, for whom he labored and suffered while here. His life was not a failure. Poor, diseased and almost friendless, he wandered up and down the country, selling his books and tracts, and talking and lecturing wherever he could find auditors, he set many to thinking who had thought little before on some of the most important subjects of human interest. Friend Lambdin, thou labored well, thou hast thy reward.—Ed.]

A Vitaphathic Physician's Kind offer.

DEAR FRIEND OF HUMAN PROGRESS:—I have not time to seek subscribers to your valuable paper; but I will offer this inducement to every person sending me two dollars (my usual price) and with it a lock of their hair, age, sex, etc., with postage stamp for answer; I will make for them a full examination of their case—give diagnosis and advice, and will forward their two dollars to you to pay for them a year's subscription to MIND AND MATTER.

This offer remains good for all time.
J. B. CAMPBELL, M. D., V. D.
266 Longworth St., Cincinnati, Ohio.

Harry C. Gordon's Liberal Offer.

PHILADELPHIA, Pa., March 1st, M. S. 32.
To any person who will subscribe for MIND AND MATTER for one year, through me, I will give a free Slate Writing Seance and one admission ticket to my week-day materialization seances.
Yours truly,
HARRY C. GORDON.

BLACKFOOT'S WORK.

RECEIVED MUCH BENEFIT.

Redding, Cal., Sept. 11, M. S. 33.
Mr. Bliss.—Dear Sir:—I received one sheet of magnetized paper and received much benefit from it. I am a healing medium, but the circumstances in my surroundings require more power than I can command, and I therefore appeal to Blackfoot for help. I feel that he will confer with my hand.
Yours truly,
P. A. COOK.

"PLEASED BEYOND MEASURE."

Waterford, Wash. Ty., Sept. 14, 1880.

Bro. Bliss.—From a friend, Mr. J. B. Nice, I received a sheet of Blackfoot's magnetized paper. I certainly had very little faith in its virtue, but the result surprised and pleased me beyond measure. Please send me magnetized paper for stamps enclosed. One-half for my daughter, who has been an invalid for years; the other half for development. Yours truly,
ALICE POLWORTH.

RECEIVED GREAT BENEFIT.

Columbus, Ohio, Sept. 8th, 1880.

James A. Bliss.—Enclosed find \$2.00 for which please send to my address magnetized paper and a test communication. I have suffered with kidney trouble more than words can tell for the last twelve months, and have been benefited by the magnetized paper far beyond anything I ever tried. It is wonderful. I do feel so thankful and grateful to Blackfoot, and to you too, and my own spirit control, for I believed he helped. We use the papers for every kind of suffering that we are affected with and get immediate relief.
MRS. HARRIET J. MILLER.

CURED OF KIDNEY TROUBLE.

North Reading, Mass., Sept. 24, M. S. 33.

Mr. Bliss.—* * * Father is decidedly better and improving daily. The controls say the circulation has started, but it did not until the magnetized paper had been applied. (Please remember that.) * * * I can take a three hours' tramp in the forest, climb high hills and not feel fatigued in the least. The incessant pains in the kidneys which has tormented me day and night for months left entirely the day I applied a piece of Blackfoot's magnetized paper. I think it would remove mountains if applied to the mountain in good faith. Hoping you may long remain in this sphere to alleviate the sufferings of poor humanity, and finally receive the just reward of the good and faithful servant, I remain,
SARAH F. BREED.

R. C. Flower's Generous Offer.

For the purpose of extending the circulation of MIND AND MATTER—the best Spiritualist paper we have—I make this offer: Any one sending me two dollars (my regular price), and with it a lock of hair, giving age, height, weight, sex, temperature of skin and feet; with two postage stamps for answer; I will give them a thorough examination of their case; also full advice as to what course they had best pursue; and I will send you the two dollars to pay their subscription to MIND AND MATTER. Let all letters of this kind be addressed to me in your care.
R. C. FLOWER, M. D.,
1013 Race St., Philadelphia, Pa.

A Chicago Medium's Generous Offer.

No. 7 Laffin St. cor of Madison St.
To those who will subscribe through me for MIND AND MATTER one year, I will give a sitting for spirit tests. This offer to hold good for six months from date. Yours Respectfully,
MRS. MARY E. WEEKS.

PHILADELPHIA SPIRITUAL MEETINGS.

FREE CONFERENCE every Sunday afternoon at 2:30 at No. 111 South Second Street. Test circles every Monday, Tuesday and Sunday evenings. Developing circle every Thursday evening. Arrangements can be made by travelling mediums to give seances &c. in this hall, by addressing A. James, care of MIND AND MATTER, 713 Sansom Street, Philadelphia, Penna.

A CONFERENCE AND CIRCLE will be held every Sunday afternoon at 3 o'clock, at the Thompson St. Church, below Front. Public cordially invited.

KEYSTONE ASSOCIATION OF SPIRITUALISTS.—Spiritual Conference every Sunday, at 2 1/2 P. M., at Hall corner of Eighth and Spring Garden streets. Free to every body.

FIRST SPIRITUAL CHURCH of the Good Samaritan, at the N. E. Cor. Eighth and Buttonwood sts., 3d floor. Speaking and test circle every Sunday afternoon and evening.

SPIRITUAL MEETINGS IN NEW YORK CITY.

THE SECOND SOCIETY OF SPIRITUALISTS, of New York City, hold regular meetings every Sunday morning at 10:45; and Evening at 7:45, at Carters Hall, No. 23 East 14th Street, between Fifth Avenue and Union Square. Speakers engaged, Dr. J. M. Peebles, September 5, 12, 19, 26; Cephus B. Lynn, October 3d and 10th; Abbey N. Burnham, October 17, 24, and 31. Alfred Weldon, Pres., Alex. S. Davis, Sec., E. P. Cooley, Treas., 256 West 16th St., N. Y. City.

PHILADELPHIA MEDIUMS.

Mrs. Hohlcock. Trance and Test Medium. Circles Tuesday, Thursday and Sunday evenings, at 8 o'clock. No. 1146 O'Neil street, between Front and Second streets, below Girard Avenue.

James A. Bliss, Trance, Test Medium, will, until further notice, give private sittings for Healing, Developing and Communications, every Tuesday and Friday afternoons, from 1 to 7 o'clock, at Room 9, 713 Sansom Street. Short consultation free. Treatments and sittings \$1.00.

Dr. Roxilana T. Rex, Healing and Test Medium, 446 York Avenue, Mondays, Tuesdays and Thursdays. Diseases of women a specialty. Consultation free. Consultation by letter, enclose three 3-cent stamps. Developing circle Tuesday evenings.

Dr. Henry C. Gordon, Materializing and Slate Writing Medium, 691 N. 13th st. Select seances every Monday, and Friday and evenings, at 8 o'clock; also Tuesday at 3 o'clock. Private sittings daily for Slate Writing tests and communications.

Mr. and Mrs. T. J. Ambrosia, Slate Writing, Clairvoyant, Trance and Test Mediums, 1223 North Third Street. Circle every Sunday, Wednesday, and Friday evenings, also every Tuesday at 2:30 p. m. Consultations daily from 8 a. m. to 6 p. m.

Alfred James, Trance and Test Medium and medium for materialization. Letters answered by mail. Terms \$1.00. For seances &c., see Philadelphia Spiritual Meetings. Private sittings daily at 111 South Second St.

Mrs. A. E. DeHaas, Clairvoyant examination, and magnetic treatment. Office hours from 9 a. m. to 12 m., and 1 p. m. to 4 p. m. No. 1231 North Fifteenth st., Phila.

Mrs. Katie B. Robinson, the well-known Trance-test medium, will give sittings daily to investigators, at 2129 Brandywine street.

Mrs. Carrie Crowley, Trance Test Medium, will give select sittings daily from 9 A. M. to 5 P. M., at No. 821 Ellsworth Street.

Mrs. Ida Wharton, Trance Test Medium, No. 423 Wharton street. Circles Tuesday and Thursday evenings. Sittings daily.

Mrs. Faust, Test Medium, 936 N. Thirteenth st. Private sittings daily from 9 a. m. to 9 p. m.

Charles St. Clair, Clairvoyant and Magnetic physician, 240 South Fifth street.

A NEW EXEGESIS (OR EXPOSITION) OF THE BOOK OF JONAH.

BY STEPHEN PEARL ANDREWS.

Second Paper.

Among other antitheses related to those that have been mentioned, the East allies itself with Morn and so with the Light, and by implication the West with Night-time and Darkness; or if, as will be subsequently suggested, the West be taken in as a sort of subordinate East, then Noon, as a departure from Morning, may be contrasted with the East. It should be always remembered that nothing like scientific consistency is to be expected in these early metaphorical adjustments. In the Akkadian word Ea, which, as a divine name, I associate with the separated upper half of the man-fish-god figure (and Anu with the lower half), I detect the root-word which signifies the East, Greek Eos, and indeed, almost certainly, the very English word east (ea-sta) itself. The manner of it was this. The Hindu-Germanic mother tongue had the root *was*, meaning, in one of its senses, a dwelling, and in another, to give light, to be clear—these two identified in the farther-back idea of making room or a clear place (the dwelling-place being what the emigrant calls a clearing). This *v* was thinned out into digamma, sounding like *f*, (*f*as, *f*es), which disappeared or changed to *h* (according to well known laws of change), becoming *eo-s* or *heo-s*, the morning clearness or light. The word west (*wo-sta*) had probably the same origin, meaning also the peculiar lightning or shining time of the evening; and the two, while not, as yet, fairly differentiated into two words, had, as their antithesis or contrasted idea, the mid-day or noon. Again, farther back, it would seem that the first half of Jam-non or Jonah, originally aum or iaum, was that which became *ea*, both as to meaning and sound—meaning the yes, or the upper end of the fish figure, the light, etc., and phonetically modified thus: iaum, iam (or Jam), ia, Ea; and Eos (Jes-us and Jeh-u) (1); while the latter member of the compound word (jam-non) became Anu, No, the lower half or fish end of the figure, and phonetically modified thus: aun, ana, anu, non; or rather, it may now be assumed that non (in men-non, etc.), is the result of a doubling of aun, as shown in the formation of the word nun or noon, detailed in the following paragraphs:

Anu (the name of the other or secondary Babalonian fish-god) became by doubling ("reduplication") anu-anu, contracted, through nu-an, to nun or noon, which, as we have seen from Lenormant, is still the Akkadian word for a fish. Iaum, aum, am, om, um, im, meant out-and-all-around-ness (German um), that which embraces and binds together or con-firms, or a-firms, and so says Yes. Iaum, aun, an, on, un, in, meant the opposite idea, namely, in, within, inside; compressed, reduced in size, made small; and so finally and in extremes, reduced to nothing; and hence, that which denies, or says No. (Cf. the Greek an- or a- privative, the Latin in, meaning both in and privation, as also in English, Latin and English un-, etc. Privative means that which deprives a word of or takes away the meaning as un-well. It is therefore negative, or equivalent to no, or not.

Again, however, instead of the more general relation out-in, the most general special relative, up-down, may come to be intended. So Eng, on, up-on means up or above, and un-der is un-ter (tur, tur-n, turn-ed) up-inverted. It is most usual, and in a sense inevitable, that the outer parts of an object are its upper parts, and vice versa. Hence Iaum and its derivative (Ea, etc.) come to signify the upper part of the fish figure, Light the East, etc., and Iaum, and its derivatives (Aun, etc.) to mean the lower part of the same.

Finally as between the something and the nothing; the land and the water; heaven and earth; the man and the fish; the light and the darkness; the east and the west; the up and the down; good and evil; between in a word, the two poles, ends or termini of the Grand Antithesis of Universal Things, there stands the limit or cut-line, which divides (and yet unites) them. This is variously considered, the abstract line of difference: the straight rigid line of the horizon (Memnon, Menes, Moses); the girdle, girth or diaphragm (coincidence with the flat-earth-surface, as cutting division between the above and the beneath,) one of the meanings of Ea; and, incidentally, the coast-line between the ocean and Africa; and finally as between the East and the West, or the morning and the evening, which last line of division is the meridian (cf. the expression crossing the line, applied to the equator by sailors) the cutting or crossing of which is the point of time called *an-anu*, or the veritable English word noon. In other words, the Babalonians instead of abutting against each other the two counter hemispheres of thought mam and non (in mamnon) to denote the intangible line between them as the Egyptians had done, doubled up the expression of a single hemisphere instead.

This intermediate line or limit is the same as Bel, as shown elsewhere. As between it and the hemispheres on the two sides of it, there was a constant tendency to confusion; in respect to the myths which arose concerning them. So in the traditions of the Babylonians both Ea and Anu had secondary qualities attributed to them which belonged more strictly to Bel, the direct name of this rigorous line of division. They both became, in the secondary way, like memnon, menes, Moses and Bel, gods of learning, science, law and justice, the jurisprudential idea, both as to the juridical and the prudential part of it. Especially, by this kind of irregularity, the fish-end of the man-fish-god, first-god. Yes-no, Jonah, when repeated as anu-anu came to denote the half-way place between East and West, and so nun or noon, as the limit between. It still retained, however, a souvenir of its original fish-meaning, and added that which pertained to the cutting edge of a line, the acumen or sharpness of the intellect, the sharpness of the sword of justice, etc.; namely the meaning of master, governor, or lord and teacher. Hence it happened that in the Assyrian language, as shown above on the authority of Lenormant, the same word nun or nuu meant a fish, but also meant lord or teacher. Noon being, in fact, a mere point of time, but that the supreme or governing point (with the astrologers for instance) of the whole day, and of time itself, nun and nune, as in Greek and Latin became the fitting words to mean now.

While the line or limit, between the halves of a compound idea could thus be implied by a mere coaptation of the halves, yet there was or came to

be an appropriate distinctive word for the line itself. This was derived from the lip sound p aided by the breaky sound r, whence *per*, meaning "through." As is a root word meaning being or entity. The Greek *per-as* (through-going-entity) is the word for limit, line or boundary. But the r and l were unstable, and were habitually interchanged; so also the thin or abstract-like lip sound p was easily confounded with or strengthened by the substitution of the thick or concrete-like lip-sound b. Four forms arose, therefore, out of the one form; namely *per*, *pel*; *ber*, and *bel*. *Pel* diverged into (or came from the broader pronunciations) *Pol*, and *Paul*, and *Bel* into (or from) *Baal*. The cutting up by lines makes the one into the many; it is the function of the line to differentiate and pluralize; hence Greek *pol-us* many, and *pol-is* city, or crowd of people. *Bel* or *Bel-os*, we have already seen was the limit or coast-line, between the ocean and the continent.

Who and what then, specifically, was Bel, as the centering and chief God of the Assyrian supreme triad or trinity? We have, fortunately, very ample means of answering this question quite accurately by appealing to The Fragments of Berosus. But first let me observe that among the affirmative and negative antitheses which have been brought forward, above, in this connection, there is one more general than all, which sums them all up, and which has hitherto not been sufficiently specified. This is the difference between aum or am (see the Hebrew words), the without and around (the environment), and aun or an (see also the Hebrew words) the within or inside (collectively the proportion say, as for instance, of a house or edifice). The limit, between, in this case, is the threshold, which in Latin is *linen* (*p*li-men); in Greek *bel-os*, (the very name of the God). We have seen how readily the limit and the part limited became confused; so we need not be surprised to find some of the attributes of Bel transferred to Dag on (Day-night) or to Oannes, or Jonah, Yes-no. We have seen also that Dagon was closely allied with both Bel and Oannes. The bit of allusion to the sacredness of the threshold in the temple of Dagon (in 1st Samuel 5, 6) had doubtless a more ancient origin than the incident of Jewish history there connected with it. Therefore, neither the priests of Dagon nor any that came into Dagon's house, tread on the threshold of Dagon (in Ashdod) unto this day." We have seen that in the relation of ocean and continent, in Eastern Africa, Bel represents the coast-line, which, at the landing of the supposed early pilgrims from India, in that account, was their threshold of entry into the new country, or the Plymouth Rock of that earlier New England.

The Cosmogony of Berosus, written originally in three books in the Greek language, exists for us only in a few fragments which have been preserved. It is attributed to a priest of that name, Berosus, employed in the temple of Bel at Babylon, and is therefore endogenous. But what is curious is that the name is really that of Bel himself, and contains its own definition of his distinctive character; that of Limit, Line, Limitation, or Differentiation. *Bel* is the same as *bel*; and *Bel-as* the same as the Greek *per-as*, a limit or line. The final *-os* is simply the personal ending. It is probably, therefore, that the title of the book, which was simply the name of the god Bel or Belos (Bel-as-os, Ber-as-os), has been mistaken for the name of the reputed priest-author of the book. What is also curious is that the writer reports what he says as that which was told or taught by Oannes himself, the fish-god-man, who, it will be remembered he also states, came at the first, up, out of the Indian Ocean; but Oannes is also reported to have actually resided at Babylon, and to have taught them there these very cosmogonical ideas. The following is the most important extract, as bearing upon our present inquiry:

"At one time everything was darkness, and water. These were inhabited by terrible creatures in various shapes. There were, for instance, men with two wings, and others with four wings and two faces, as well as those which had one body but with two heads, one male and the other female, and also male and female genitals. Others had legs and horns like goats; others horses' hoofs, others were in the form of horses, and were therefore hippo-centaurs. There were also oxen born with human bodies, and dogs with four bodies, carrying fishes' tails behind them, and dog-shaped horses, and men and other creatures with heads and bodies of horses and fishes' tails, and still other creatures with the shapes of all sorts of animals, besides fishes and reptiles and serpents, and many other wonderful and mongrel-formed beings, pictures of which are found in the temple of Bel, (see also such mixed-formed creatures upon a cylinder by Smith, *Chal. Genes*, translated from Delitche, S. 41). Over all these there reigned a woman whose name was Omoroka. This name is called in Chaldaish Thalath, and translated into Greek is Thalassa (the sea). * * * When then all things were in this condition, Bel made his appearance on the scene and sundered the woman midway, into two parts, made of one half of her the Earth, and out of the other the Heaven, and destroyed them, as to their preceding condition. 'Let this be,' he said, 'an allegorical representation of natural events.' But as the universe was still in a semi-fluid state, and as nature moved in it, this god seemingly cut off his own head, and the other gods mixed the flowing blood with the earth, and so created [true] human beings; for which reason they are intelligent and partake of the divine insight. Still it was Bel, whose name is the same as the Greek Zeus [i. e., the supreme God], who divided the darkness into two; [by the line of the horizon], separating Earth and Heaven from each other; and established the order of universal things. That portion of being which could not endure the effect of light sunk to the bottom.

"But as Bel saw the land fruitful, capable of sustaining inhabitants, he ordered one of the gods to cut his head off, with the thence flowing blood to mix up the earth, and to form out of it men and animals, such as could live in the light. But Bel had finished up [already] the stars, and sun, and moon, and the five planets."

Scholarship has probably not been heretofore sufficiently ripe fully to interpret this remarkable production of antiquity. We have now many helps in this matter which have not existed heretofore. Applying these new implements of criticism, we shall I think find the whole matter unexpectedly simple. The relator namely Oannes, takes the rare pains to tell us that the whole recital is allegorical, or analogical. But in point of fact, writers or teachers of that day had no other means of discussing such matters, for want of the tools of literature. How, without the existence of a copious supply of abstract terms, could abstract philosophical ideas be conveyed, or discussed, otherwise than by metaphor, and figurative illus-

trations. It was not therefore, from any perverse, fanciful or extravagant idiosyncrasy, as seems to be unusually supposed, that the thinkers of those early ages betook themselves to images, verbal and other sorts, to aid their expression, but from the unavoidable limitations of the literary art. What came afterwards, therefore, to be idolatry, and often of a low and degrading character, had its origin in the legitimate and natural resort of the human mind to its only available resources, at a given stage of human development, in the service of the best purposes of science, philosophy and religion. And indeed we have yet an immense gain to realize by returning, ourselves, to the mental point of view from which those early thinkers were compelled to look out upon the universe.

By the prime endless waste of darkness and water was meant the chaos, and indefinite homogeneity which logically preceded specific differentiation and definite homogeneity. If Herbert Spencer had lived in the time of Berosus, he would have talked precisely as Berosus does. Spencer only rediscovers, and expresses better, by the aid of better literary methods, what Berosus or Oannes discovered, and tried to express, and did express after a sort, in the way of those of his time; the only way possible, by the aid of implements in a sense inferior, but which in another sense, had a real advantage. Water and darkness coincided in the man-fish-god mind picture, in the fact that both are beneath the middle limit, and so prior in order but inferior in rank, to the reign of human perfection and the light. In this primal globosol immensity; for it was not as yet the half, but the whole of everything, and therefore agglomerate and roundish or ball like, we recoiled up like the child in the gravid womb, and the gravid womb itself, the uncoordinated possibilities of all future creations. It is these as yet disorganic elements of all things which are symbolized by the men with two or four wings, etc., throughout this medly of literary conception.

Over all these reigned a woman whose name was Omoroka; a term which Berosus still identifies with the sea or realm of water, that is to say, with the same primal agglomerate and chaotic condition, but now with the additional idea, that it is a matrix or womb, out of which real beings are to issue, or be born, and hence by metaphor, and in that sense, it is a mother or female originator, and she reigning queen over her own dominion. The origin and special meaning of the name of this woman will be considered farther on.

Things being thus, Bel, the Limit, Limitation, the Universal, Male, Differentiative Principle, the Principle, *par excellence* of Co-ordination, Organization, and so of Creation, in any proper sense of the word; and of Regulation, Justice, Instruction, etc., comes on to the scene of action, and begins as his first act, by instituting the first grand primal antithesis, that which is Dagon, Jonah or Day-night (Yes-no); or in the words of the parable, he divides the woman into an upper and lower half; or divides, in other words still, the great agglomerate single (or unit) ball of chaotic possibilities, into its two primitive hemispheres.

The simple act of cutting-in two is the Head (or Unit) or Firstness of all Difference and Limitation whatsoever (duisimal); and hence it is the Head or Bel. But merely to divide Nature (which is our name for this great female, and mother of all) into an upper and a lower region, while it is an indispensable first step, is only a first step and comes far short of the proposed complex and infinite variety of the ultimate creation. To reach this detailed and minute variety, in the constitution of all things, Limitation (the dwelling Principle of all Variety), must depart (voluntarily, as it were,) from its own head or governing status as a mere once-cutting-in-two; and so, must become diffusive, and permeate all the infinite divinity of things, by mixing both Matter or Stuff (undifferentiated earth), the counterpartner or non-limitary element of being. In other words, Bel orders his own head to be cut off, the blood flowing from which cut (the infinitely numerous and minute cuttings-in-two, or special differentiations) derived from the primitive once-cut-in-two to mingle in with the earth; and out of these two principles combined, all things to be created.

But, it is, abruptly asserted, at the end, that Bel had already finished up the Stars, and Sun and Moon and the five planets. This remarkable passage means: That notwithstanding all that has been said of the origin of things from two abstract Principles, Illumination, the Infinite Agglomerate and Unity, and Limitation, the counterpartnering cutting-asunder, Dualizing or Differentiating Principle, yet these Principles are only found actually, in, and in that sense are second ry to, and derived from, the Actual or Concrete World; the real Cosmos, the Stars and Sun and Moon and the planetary world. This states the Natural or Physical Order of things, as contrasted with the Logical or Metaphysical Order previously stated and illustrated.

We return now to the specific consideration of Amittai, the mother of Jonah, the man-fish-god mind-conception, which, along with Bel, the Limit between the upper and nether world involved in the meaning of the word Jonah, constitutes the first trial or three-fold differentiation (not alone, now, a mere cutting-in-two), from the first indifferenced chaotic agglomeration. This primal or, as it were, absolute Unity, out of which the others came, is then, in the technicality of that day, the mother of them; whether three or two; and so specifically, the mother of Jonah. But the mother of Jonah, Amittai, should therefore be the same as Omoroka, the woman who, according to Berosus, reigned over the whole primal chaotic unity; and was, therefore, the mother of the differentiated parts which should, by development, come out of her body or dominion. Can the identity of these two mythical women be etymologically, as well as rationally, established? I believe it can be, in the most striking and satisfactory manner.

The Withiness and the Withoutness, the Subjective and the Objective phases of Universal Things, or more strictly the Proprium and the Environment were and are, as we have seen, *aum* and *aum* respectively. The two united, as a nut inside its shell, are then *aum*, which, as it offers a difficult nasal combination to pronounce (*mn*), tends to be softened and diffused into what we may call, the French nasalization. This word is then the widespread and most sacred Hindoo divine name usually written *Aum* or *Om*, which was probably also the On, worshipped by the Egyptians at Heliopolis. This name was so sacred in some countries that it must not be uttered, which fact arose, most probably out of a popular mistake, of the statement of the learned, that it was so difficult that it could hardly be uttered correctly, or with propriety. The *Aum* which was usually substituted for it became readily, by the usual weakening of vowel element *om*, *am*, *um*, *cm*,

im, etc.; and like all the sacred names of the ancients entered readily into the composition of personal names.

We find in a note to Schob's work, p. 265, this important statement: That "Omoroka, according to the interpretation of Lenormant, (*Essai sur la Cosmogonie de Berosus*, p. 84-86; *la Magie chez les Chald.*, p. 106), is equivalent to Um-Uruk, i. e., Mother of Urekk ('Orchoe, Frech, Warka), a designation of the goddess-mother, or mother of the gods, Bilit, who was specially worshipped in Uruk." This additional designation of any of the gods by names derived from the cities or countries where their worship was specially instituted, prevailed universally. Accordingly, Am-ittai may now be rendered with corresponding certainty, Am, the goddess-mother of the Hittites (Am-Hittai-oi). Am is the Hebrew word for mother, and the Hittites are now known to have been a great people, wedged in between Syria and Assyria, and not the small tribe that the allusions to them in the Old Testament might seem to imply.

Jonah, the son of Amittai, means then in fine, the Man-fish-god, Yes and No, or Heaven and Earth, or man on the land and the ocean (the Great Fish) at his feet, the derivative or first-dividing from universal nature, while this Am was the mother-goddess of the whole Pantheon. Practically, however, Jonah means, with considerable confusedness, the Dawn, or double light of the eastern morning, in which sense it is equivalent to Johannes or John, and the cross-line or limit (properly Bel) especially that which cuts the sun; the edge of the horizon; and in that sense it corresponds to Memnon, Menes, Moses, etc., the law-giver, and specifically Justice; for we shall in the next place see that the burden of this whole book is a parabolic contest between the two principles of Justice and Mercy.

We pass here from the work of the philosophers to the work of the poet. Some imaginative semi-moralistic poetic writer takes up the ground-plan of his predecessors, the thinkers, and builds upon it an artistic edifice to suit his own purposes. Jonah, with him, means Justice, preserving this latter attribution due to the exact cross-lining of the horizon, and originally belonging to Bel, and in a secondary sense only to Jonah, or to Ea and Anu; and the sun itself, with its warming, genial radiance, he takes to signify Mercy. The contrast is the same which in the first chapter of John is made between Moses, representing the same rigorous line, and Jesus Christ, representing the sun's effulgence. For the law was given by Moses, but grace and truth came by Jesus Christ. (v. 17. See New Exposition of St. John.)

For the law let us now put Justice, and for grace and the truth of adjustment by concession let us put Mercy. The poetic conception here is that these two had a contest over the best means of ruling the world, the idea brought out in the fable of the Wind and the Sun in their effort to compel the traveller to remove his cloak.

It is always the popular belief that a great city is a place of great wickedness, which it is, as it is also a place of the chief intelligence, excellence and goodness. But the popular mind lays hold of the bad side of things most naturally. Hence Nineveh, the great city was reputed to be sunken in sin. The whole movement of the poem is also influenced by its connection with the general conception of the sun, the half risen orb of day, Jam-non, going forth to rouse the great living world from their slumbers, in which they are sunken as the emblem of the thoughtless indulgence of the people of a great city in their sinful pursuits.

Still it is Jonah, as the fixed line; which gave the first suggestion of justice, and the Lord, which is the Sun, would then represent mercy, notwithstanding the confusion of the sexes. The metaphors are a good deal mixed, for it is by and by, the Sun which represents Jonah, but this is only what we meet and should expect to meet at this stage of the world's growth and literature. (3). Mercy is a feminine or feminoid attribute, and will be spoken of as she; and yet it is the role of mercy which is here enacted by the party called the Lord. These discrepancies must be condoned. The Lord dispatches Jonah, must be construed, in view of the whole structure of the poem, to mean that Mercy dispatches Justice on his errand of governing the world on the plan of vigorous severity.

Mercy first calls upon Justice to go forth into the world to accuse it of its offences, to arraign it, convict it, and punish it, according to his method. The great living mass of people is the whole population of the world, and hence "the great city." The Greek *pol-is*, "city," is merely a slight variant from *pol-ys*, "many" or "the multitude," i. e., the crowd, the people. The city let down out of heaven in Revelations means a new and celestial population for the whole earth. A civilian is a man who concerns himself with the world's affairs, although the word is from the Latin *civitas*, "a city." In the comic sense, therefore, the great city means the earth's inhabitants. But in the poetic rendering which is here superimposed (as a palimpsest) upon the cosmic idea, Nineveh, the actual great city in the given region of the world where the poem was written or was subsequently converted into a myth, is named, instead of the world. In the same way Euphrates was the Great River. So Nineveh, the literal city, became confused, either as a poetical device, or by the mistake of the people, with the great city in the prior or cosmic meaning of the term.

So mercy, feeling perchance, somewhat, the need of the display in the world of that sterner element which it was not in her own nature to supply calls upon justice to go forth and proclaim punishment for all offences. "Arise, go to Nineveh," etc.

Justice, vigorously bound by his own nature to fulfil every threat he should utter, and having had experience of the constant tendency of Mercy to interfere, and, through the weakness of forgiveness, to remit all penalties, at the last moment, shrinks from the effort to co-operate with his more tender-hearted associate, and tried to escape from the whole enterprise, by fleeing from her (or him) who would be sure to be on hand inopportunely, for the exercise of the pardoning power. He flees, therefore, as the morning light goes forth to the west, and diffuses itself. To fly from Joppa to Tarsish means merely from the east to the west.

Still, in the mixed up story, it has now become Jonah, first confounded with the Sun, from which it was originally distinct, as the Dawn, and then as a person fleeing before the face of God. Jam-non once, like mem-non, the rigid edge of the eastern

(1) Jehu was another of the sun-god mythical characters, celebrated for his feat as a charioteer, his rapid driving (through) the sky; like Poebus, Icarus, and the rest.

(2) Same bhu, Eng. be-ing, Rus. Bli, Being.

(3) Possibly the term Lord may be due to the earlier Cosmical influences of the Sun, or to the later theological idea, overmastering the poetical representation which may, itself, have been more consistent.